



907
719.d.4

DÆMONOLOGIE,
IN FORME
OF A DIA-
LOGVE,

*James I. King of Great Britain and
Divided into three books: Ireland.*

WRITTEN BY THE HIGH K
and mightie Prince, JAMES by the
grace of God King of England,
Scotland, France and Ireland,
Defender of the Faith, &c.



LONDON,
Printed by Arnold Hatfield for
Robert VVald-graue.

1603

16

1	2	3	4	5	6	7	8	9	10
1		2			3			4	



1600
1600
1600
1600



THE PREFACE TO THE READER.

He feareful abounding at this time in this countrie, of these detestable slaues of the diuell, the Witches or enchaunters, bath moued me (beloued reader) to dispatch in post, this following Treatise of mine, not in any wise (as I protest) to serue for a shewe of my learning and ingine, but onely (moued of conscience) to preasse thereby, so farre as I can, to resolute the doubting hearts of manie ; both that such assaults of Sathan are most certainly practised, and that the instruments thereof, merits most seuerely to be punished : against the damnable opinions of two principally in our age,

TO THE READER.

whereof the one called Scot, an Englishman, is not ashamed in publike print to denie, that there can be such a thing as Witch-craft: and so maintaines the old error of the Sadduces in denying of spirits. The other called Wierus, a German Physition, sets out a publike apologie for all these crafts-folkes, whereby, procuring for their impunitie, he plainly bewrayes himselfe to haue beene one of that profession. And for to make this Treatise the more pleasant & facill, I haue put it in forme of a Dialogue, which I haue diuided into three bookees: The first speaking of Magie in generall, and Necromancie in speciall. The second, of Sorcerie and Witch-craft: and the third containes a discourse of al these kinds of spirits, and Spectres that appeares and troubles persons: together with a conclusion of the whole worke. My intention in this labour, is onely to proue two things, as I haue alreadie said: the one, that such diuelish

artes

TO THE READER.

artes haue beeene and are. The other, what exact triall and seuere punishment they merit: and therefore reason f, What kind of things are possible to bee performed in these Arts, and by what naturall causes they may be, not that f touch euerie particular thing cf the Diuels power, for that were infinite: but onely, to speake scholastickly, (since this can not be spoken in our language) I reason upon genus, leauing species and differentia to be comprehended therein. As for example, speaking of the power of Magiciens, in the first booke and sixt chapter: I say, that they can suddenly cause be brought unto them, all kinds of dainty dishes, by their familiar spirit: since as a thiefe he delights to steale, & as a spirit he can subtilly and sodainly enough transport the same. Now under this genus, may be comprehended all particulars, depending therupon; such as the bringing wine out of a wall (as we haue heard oft to haue beeene

TO THE READER.

practised) & such others; which particulars, are sufficiently prooued by the reasons of the general. And such like in the second booke of Witchcraft in special, and fist Chap. I say, & proue by diuers arguments, that Witches can by the power of their Maister, cure or cast on diseases: Now by these same reasons, that proues their power by the Diuell of diseases in generall, is aswell proued their power in spe- ciall: as of weakning the nature of some men, to make them vnable for women: and making it to abound in others, more then the ordina- rie course of nature would permit. And such like in all other particular sicknesses. But one thing I will pray thee to obserue in all these places, where I reason vpon the deuils power, which is the different ends and scopes, that God as the first cause, and the Diuell as his in- strument & second cause, shoots at in all these actions of the Diuell, (as Gods hang-man:) For where the diuels intention in them is euer

TO THE READER.

to perish, either the soule or the bodie, or both of them, that he is so permitted to deale with: God by the contrarie, drawes euer out of that euill glory to himselfe, either by the wracke of the wicked in his iustice, or by the triall of the patient, and amendment of the faithfull, being wakened vp with that rod of correction. Hauing thus declared vnto thee then, my full intention in this Treatise, thou wilt easily excuse, I doubt not, aswell my pretermittting, to declare the whole particular rites and secrets of these vnlawful arts: as also their infinit and wonderfull practises, as being neither of them pertinent to my purpose: the reason whereof is giuen in the binder end of the first Chapter of the third booke: and who likes to be curious in these things, he may reade, if he will, here of their practises, Bodinus Dæmonomanie, collected with greater diligence, then written with iudgement, together with their confessions, that haue beene at this time apprehended.

TO THE READER.

prehended. If he would know what hath been
the opinion of the Auncients, concerning
their power: he shall see it well described by
Hyperius & Hemmingius, two late Ger-
mane Writers: Besides innumerable other
neotericke Theologues, that writes largelie
upon that subject: And if he would know what
are the particular rites, & curiosities of these
blacke Arts (which is both unneccesarie and
perillous) he will find it in the fourth Booke
of Cornelius Agrippa, and in Wierus
whom of I speake. And so wishing my paines
in this Treatise (beloued Reader) to be effe-
ctuall, in arming all them that reads the same,
against these aboue mentioned errors, and
recommending my good will to thy
friendly acceptation, I bidde
thee heartily fare-
well.

JAMES R.



DÆMONOLOGIE.
IN FORME
OF ANE DIA-
LOGVE.

FIRST BOOKE.

ARGVMENT.

The exord of the whole. The description
of Magic in speciall.

CHAP. I. ARGVMENT.

Prouen by the Scripture, that these unlawfull arts in
genere, haue beeene and may be put in practise.

PHILOMATHES and EPISTEMON
reason the matter.

PHILOMATHES.

LAm surely very glad to haue
met with you this day, for I
am of opiniō, that ye can bet-
ter resolute me of some thing,
wherof I stand in great doubt,
nor any other whom-with I
could haue met.

B

EPI.

2 Dæmonologie. First Booke.

E.P.I. In what I can, that ye like to speir at me, I will willingly and freely tell my opinion, and if I proue it not sufficiently, I am heartily content that a better reason carie it away then.

P.H.I. What thinke ye of these strange newes, which now onely furnishes purpose to all men at their meeting: I meane of these Witches?

E.P.I. Surely they are wonderfull: And I thinke so cleare and plaine confessions in that purpose, haue neuer fallen out in any age or countrey.

P.H.I. No question if they be true, but thereof the Doctours doubts.

E.P.I. What part of it doubt ye of?

P.H.I. Euen of all, for ought I can yet perceiue: and namely, that there is such a thing as Witchcraft or Witches, and I would pray you to resolute me thereof if ye may: for I haue reasoned with sundrie in that matter, and yet could neuer be satisfied therein.

E.P.I. I shall with good will doe the best I can: But I thinke it the difficiller, since ye denie the thing it selfe in generall: for as it is said in the Logicke schooles, *Contra negantem principia non est disputandum*. Alwayes for that part, that Witchcraft and Witches haue beeene, and are; the former part is clearely proued by the Scriptures, and the last by dayly experience and confessions.

P.H.I. I know ye will alleage me *Sauls Pythonisse*: but that as appeares will not make much for you.

E.P.I. Not only that place, but diuers others: But I maruell why that should not make much for me?

P.H.I.

Dæmonologie. First Booke. 3

P.H. The reasons are these, first yee may consider, that *Saule* being troubled in spirit, and having fasted long before, as the text testifieth, and being come to a woman that was bruted to haue such knowledge, and that to enquire so important newes, hee hauing so guiltie a conscience for his hainous offences, and specially, for that same vn-lawfull curiositie, and horrible defection: and then the woman crying out vpon the suddaine in great admiration, for the vncouth sight that she alledged to haue seene discouering him to bee the King, though disguised, and denied by him before: it was no woonder I say, that his senses being thus distracte, he could not perceane her faining of her voice, he being himselfe in an other chalmer, and seeing nothing. Next what could be, or was raised? The spirit of *Samuel*? Prophane and against all Theologie. The diuel in his likenes? as vnappeirant, that either God would permit him to come in the shape of his Saints (for then could never the Prophets in those daies haue beene sure, what spirit spake to them in their visions) or then that he could fore-tell what was to come thereafter; for Prophecie proceedeth onely of God: and the devill hath no knowledge of things to come.

E.P. Yet if yee will marke the wordes of the text, yee will finde clearelie, that *Saul* saw that apparition: for giuing you that *Saul* was in an other Chalmer, at the making of the circles and coniurations, needfull for that purpose (as none of that craft will permit any others to behold at that time)

4 Daemonologie. First Booke.

yet it is evident by the text, that how soone that once that vncleane spirit was fully risen, she called in vp-
on *Saule*. For it is saide in the text, that *Saule* knew
him to be *Samuel*, which coulde not haue beeene, by
the hearing tell onelie of an olde man with ane
mantill, since there was manie mo old men dead in
Israel nor *Samuel*: And the common weid of that
whole countrey was mantils. As to the next, that
it was not the spirit of *Samuel*, I grant: In the pro-
uing whereof yee need not to insist, since all Chri-
stians of whatsoeuer religion agrees vpon that: and
none but either mere ignorants, or Necromancers
or Witches doubtes thereof. And that the diuel is
permitted at sometimes to putt himselfe in the like-
nes of the saints, it is plaine in the scriptures, where
2. Cor. II. 14. it is said, that *Sathan* can trans-forme himselfe into an
Angell of light. Neither could that bring any incon-
uenient with the visions of the prophets, since it is
most certaine, that God will not permit him so to
deceiue his owne: but onely such, as first wilfully
deceiues themselues, by running vnto him, whom
God then suffers to fall in their owne snares, and
justlie permittes them to be illuded with great effi-
cacie of deceit, because they would not beleue the
trueth (as *Paul* saith.) And as to the diuels foretel-
ling of things to come, it is true that he knowes not
all things future; but yet that he knowes parte, the
Tragicall euent of this historie declares it, (which
the wit of woman could never haue fore-spoken)
not that he hath any pre-science, which is only pro-
per to God: or yet knows anie thing by loking vp-
on

on God, as in a mirrour (as the good Angels do) he being for euer debarred from the fauorable presence and countenance of his creator, but onely by one of these two meanes, either as being worldly wise, and taught by a continuall experience, euer since the creation, iudges by likeli-hood of thinges to come, according to the like that hath passed before, and the naturall causes, in respect of the vicissitude of al things worldly: Or else by Gods employing of him in a turne, and so foreseen thereof: as appeares to haue bin in this, whereof we finde the very like in *Micheas* prophetique discourse to king ^{1. King. 22.} *Achab*.

But to prooue this my first proposition, that there can be such a thing as witch-craft, & witches, there are manie mo places in the Scriptures then this (as I said before). As first in the law of God, it is plainly prohibited: But certaine it is, that the Law ^{Exod. 22.} of God speaks nothing in vaine, neither doth it lay curses, or inioine punishments vpon shaddowes, condemning that to be ill, which is not in essence or being as we call it. Secondly it is plaine, where wicked *Pharaohs* wise-men imitated ane number of *Moses* miracles, to harden the tyrants heart thereby. Thirdly, said not *Samuel* to *Samle*, that *disobedience is as the sin of Witch-craft?* To compare it to a thing that were not, it were too too absurd. Fourthlie, was not *Simon Magus*, a man of that craft? And ^{Exod. 7. & 8.} ^{1. Sam. 15.} fifthlie, what was she that had the spirit of *Python*? beside innumerable other places that were irkesom to recite.

man for sinnes and grudges to I. and the
of the second or next B. 3. medall. C. H. A. P.

and

6 Dæmonologie. First Booke.

CHAP. II. ARGV.

What kind of sin the practizers of these unlawful artes committes. The diuision of these artes. And what are the meanes that allures any to practize them.

PHILOMATHES.

BVT I thinke it very strange, that God should permit anie man-kinde (since they beare his owne Image) to fall in so grosse and filthie a defection.

EPI. Although man in his Creation was made to the image of the Creator, yet through his fall having once lost it, it is but restored againe in a part by grace onely to the elect: So all the rest falling away from God, are giuen ouer to the handes of the Deuill that enemy, to beare his Image; and being once so giuen ouer, the greatest and the grossest impietie, is the pleasantest, and most delitefull vnto them.

PHI. But may it not suffice him to haue indirectly the rule, and procure the perdition of so manie soules by alluring them to vices, and to the following of their owne appetites, suppose he abuse not so many simple soules, in making them directly acknowledge him for their master?

EPI. No surelie, for hee vses euerie man, whom of he hath the rule, according to their complexion and knowledge: And so, whom he findes most simple, he plaineliest discouers himselfe vnto them. For hee being the enimie of mans saluation, vses all the meanes he can to intrappe them so farre

Gen. I.

Dæmonologie. First Booke. 7

far in his snares, as it may be vnable to them there-
after (suppose they would) to rid themselves out of
the same.

P H I. Then this sinne is a sinne against the ho-
ly Ghost.

E P I. It is in some, but not in all.

P H I. How that? Are not all these that runnes
directly to the diuell, in one Categorie?

E P I. God forbid, for the sinne against the holy
Ghost hath two branches: The one a falling backe
from the whole seruice of God, and a refusall of all
his precepts. The other is the doing of the first with
knowledge, knowing that they doe wrong against
their owne conscience, and the testimonie of the
holy Spirit, hauing once had a taste of the sweetnes
of Gods mercies. Now in the first of these two,
all sorts of Necromancers, Enchaunters or Wit-
ches, are comprehended: but in the last, none
but such as erres with this knowledge that I haue
spoken of.

P H I. Then it appeares that there are more sorts
nor one, that are directly professours of his seruice:
and if so be, I pray you tell me how many, and what
are they?

E P I. There are principally two sorts, where-
unto all the parts of that vnhappie Arte are redi-
cted; whereof the one is called *Magie* or *Necro-
mancie*, the other *Sorcerie* or *Witch-craft*.

P H I. What I pray you? and how many are the
meanes, whereby the Diuell allures persons in any
of these snares?

E P I.

8. Dæmonologie. First Booke.

EPI. Euen by these three passions that are within our selues; Curiositic in great ingines: thirst of reuenge, for some tortes deeply apprehended: or greedie appetite of geare, caused through great povertie. As to the first of these, Curiositic, it is only the inticement of *Magiciens* or *Necromancers*: and the other two are the allurers of the *Sorcerers* or *Witches*; for that old and craftie serpent being a Spirit, he easilie spies our affections, and so conformes himselfe thereto, to deceiue vs to our wracke.

CHAP. III. ARGV.

The significations and etymologies of the words of Magic & Necromancie. The difference betwixt Necromancie and Witch-craft: What are the entrees and beginnings, that brings any to the knowledge thereof.

PHILOMATHES.

I Would gladly first heare, what thing is it that ye call *Magic* or *Necromancie*.

EPI. This word *Magi* in the Persian tongue, imports as much as to be ane contemplator or interpretour of diuine and heauenly sciences: which being first vsed amongs the *Chaldees*, through their ignorance of the true diuinitie, was esteemed and reputed amongst them, as a principall vertue: And therefore, was named vniustly with an honourable stile; which name the *Greeks* imitated, generally importing all these kindes of vnlawfull artes.

And

And this word *Necromancie* is a Greeke word, compounded of *Νεκρός* & *μαντεία* which is to say, the prophecie by the dead. This last name is giuen, to this blacke & vulawfull science by the figure *Synecdoche*, because it is a principall part of that art, to serue themselues with dead carcages in their diuinations.

PH. What difference is there betwixt this arte, and Witch-craft?

EPI. Surely, the difference vulgare put betwixt them, is verry merry, and in a manner true; for they say, that the Witches are seruants onely, and slaues to the Diuell; but the Necromanciers are his Maisters and commanders.

PH. How can that be true, that any men being specially addicted to his seruice, can be his cōmanders?

EPI. Yea they may be: but it is onely *secundum quid*: For it is not by any power that they can haue ouer him, but *ex pacto* allanerlie: whereby he obliques himselfe in some trifles to them, that he may on the other part obtaine the fruition of their body & soule, which is the only thing he hunteth for.

PH. An very in-æquitable contract forsooth: But I pray you discourse vnto me, what is the effect and secrets of that arte?

EPI. That is ouer large ane field yee giue mee: yet I shall doe good-will, the most summarilie that I can, to runne through the principall points there-of. As there are two sorts of folkes, that may be entised to this arte, to wit, learned or vnlearned: so is there two meanes, which are the first steerers vp & feeders of their curiositie, thereby to make them

10 *Dæmonologie. First Booke.*

to giue themselues ouer to the same: Which two
meanes, I call the Diuels schoole, and his rudi-
ments. The learned haue their curiositie wakened
vp; and fedde by that which I call his schoole:
this is the *Astrologie judiciar.* For diuers men ha-
uing attained to a great perfection in learning, and
yet remaining ouer-bare (alas) of the Spirit of re-
generation and fruits thereof: finding all naturall
things common, aswell to the stupide pedants as
vnto them, they assay to vendicate vnto them a
greater name, by not onely knowing the course of
things heauenly, but likewise to clim to the know-
ledge of things to come therby. Which, at the first
face appearing lawfull vnto them, in respect the
gronnd thereof seemeth to proceed of natural cau-
ses onely: they are so allured thereby, that finding
their practise to proue true in sundrie things, they
studie to know the cause thercof: and so mounting
from degree to degree, vpon the slipperie and vn-
certayne scale of curiositie; they are at last entised,
that where lawfull artes or sciences failes, to satisfie
their restlesse minds, euen to seeke to that blacke
and vnlawfull science of *Magie.* Where, finding at
the first, that such diuers formes of circles and con-
jurations rightly joined thereunto, will raise such
diuers formes of spirits, to resolute them of their
doubts: and attributing the doing thereof, to the
power inseparably tied, or inherent in the circles:
and many words of God, confusedly wrapped in;
they blindly glorie of themselues, as if they had by
their quicknes of ingine, made a cōquest of *Platoes*
domi-

Dæmonologie. First Booke. II

dominion, and were become Emperours ouer the Stygian habitacles. Where, in the meane time (miserable wretches) they are become in verie deede, bond-slaues to their mortall enemie : and their knowledge, for all that they presume thereof, is nothing increased, except in knowing euill, and the horrors of Hell for punishment thereof, as Adams was by the eating of the forbidden tree.

CHAP. IIII. ARGV.

The Description of the Rudiments and Schoole, which are the entresses of the arte of Magic: And in speciall the differences betwixt Astronomic & Astrologie: Division of Astrologic in divers parts.

PHILOMATHES.

Bvt I pray you likewise forget not to tell what are the devils rudiments.

EPP. His rudiments, I call first in generall, all that which is called vulgarly the vertue of worde, herbe, & stone: which is vsed by vnlawfull charmes, without naturall causes. As likewise all kinde of practicques, freites, or other like extraordinarie actions, which cannot abide the true touch of naturall reason.

PHI. I would haue you to make that plainer, by some particular examples; for your proposition is very generall.

EPP. I meane either by such kinde of charmes as commonlie daste wiues vses, for healing of for-spoken goodes, for preseruing them from euill

C 2 cies,

12 *Dæmonologie. First Booke*

eies, by knitting roun trees, or sundriest kinde of hearbes, to the haire or tailes of the goods : by curing the worme, by stemming of blood, by healing of Hors-crookes, by turning of the riddle, or doing of such like innumerable things by words, without applying any thing meeete to the part offended, as Mediciners doe : Or else by staying married folkes, to haue naturally adoe with other (by knitting so many knottes vpon a point at the time of their mariage) And such-like things, which men vse to practise in their merrinessle : For fra vnlearned men (being naturally curious, and lacking the true knowledge of God) finde these practises to proue true, as sundry of them will do, by the power of the diuell for deceiuing men, and not by any inherent vertue in these vaine words and freites; and being desirous to winne a reputation to themselves in such-like turnes, they either (if they be of the shamefaster sort) seeke to be learned by some that are experimented in that Arte (not knowing it to be euill at the first) or else being of the grosser sort, runnes directly to the diuell for ambition or desire of gaine, and plainly contracts with him thereupon. *sun with which ionnes thidw. anofds*

P.H. But me thinks these meanes which yee call the Schoole and rudiments of the Diuell, are things lawfull, and haue beene approoued for such in all times and ages : as in speciall, this science of *Astrologie*, which is one of the speciall members of the *Mathemaricques*.

E.P.I. There are two things which the learned haue

haue obserued from the beginning, in the science of the Heauenly creatures, the Planets, Starres, and such like: The one is their course and ordinary motions, which for that cause is called *Astronomia*. Which word is a compound of *νόμος* and *ἀστέρων*, that is to say, the law of the Starres: And this Arte indeede is one of the members of the *Mathematicques*, and not onely lawfull, but most necessary & commendable. The other is called *Astrologia*, being compounded of *ἀστέρων* & *λόγος*, which is to say, the word and preaching of the starres: Which is diuided in two partes: The first, by knowing thereby the powers of simples, and sicknesses, the course of the seasons and the weather, being ruled by their influence: which part depending vpon the former, although it be not of it selfe a part of *Mathematicques*; yet it is not vnlawfull, being moderately vsed, suppose not so necessary and commendable as the former. The second part is to trust so much to their influences, as thereby to fore-tell what common-weales shall flourish or decay: what persons shall be fortunate or vnf fortunate: what side shall winne in any battell: what man shall obtaine victory at singular combate: what way, and of what age shall men die: what horse shall winne at match-running; and diuerse such like incredible things, wherein *Cardanus*, *Cornelius Agrippa*, and diuers others haue more curiouslie then profitablie written at large. Of this roote last spoken of, springs innumerable branches; such as the knowledge by the nativities; the *Cheiromancie*,

14 Dæmonologie. First Booke.

Geomantie, Hydromantie, Arithmantie, Physiognomie:
& a thousand others : which were much practised,
& holden in great reurence by the *Gentiles* of old.
And this last part of *Astrologie* whereof I haue spo-
ken, which is the root of their branches, was called
by them *pars fortuna*. This part now is vtterly un-
lawful to be trusted in, or practized amongst christi-
ans, as leaning to no ground of naturall reason: & it
is this part which I called before the devils schoole.

PHI. But yet many of the learned are of the
contrary opinion.

EP. I grant, yet I could giue my reasons to fortify
& maintaine my opinion, if to enter into this dis-
putation it wold not draw me quite off the ground
of our discourse; besides the mis-pending of the
whole day thereupon: One word onely I will an-
swere to them, & that in the *Scriptures* (which must
be an infallible ground to all true Christians) That
in the Prophet *Jeremie* it is plainly fobidden, to
beleeue or harken vnto them that Prophecies and
fore-speaks by the course of the Planets & Starres.

Jerem. 10.

CHAP. V. ARG V.

How far the using of Charmes is lawfull or unlawfull.

*The description of the formes of Circles and coniu-
rationes. And what caufeth the Magicians them-
selves to weary thereof.*

PHILOMATHES.

WEL, Ye haue said far enough in that argu-
ment. But how prooue ye now that these
charmes

charmes or vnnaturall practicques are vnlawfull: For so many honest and merry men and women haue publickly practised some of them, that I think if ye would accuse them all of witch-craft, ye would affirme more nor ye will be beleued in.

E P I. I see if you had taken good tent (to the nature of that word, whereby I named it) ye would not have beene in this doubt, nor mistaken me, so farre as ye haue done: For although, as none can be scholars in a schoole, & not be subiect to the master thercof: so none can studie and put in practize (for the study alone, and knowledge, is not perillous nor offensiuē; and it is the practise onely that makes the greatnessse of the offence) the cirkles and art of *Magie*, without committing an horrible defection from God: And yet as they that reades and learnes their rudiments, are not the more subiect to any schoole-master, if it please not their parents to put them to the schoole thereafter; So they who ignorātly proues these practicques, which I cal the diuels rudiments, vnkowning them to be baies, casten out by him, for trapping such as God will permit to fall into his hands: This kinde of folks I say, no doubt, are to be iudged the best of, in respect they vse no inuocation nor helpe of him (by their knowledge at least) in these turnes, & so haue never entred thēselues into Sathan's seruice; Yet to speake truly for mine owne part (I speake but for my selfe) I desire not to make so neere riding: For in my opinion our enemy is ouer craftie, and we ouer weake (except the greater grace of God) to assay such hazards, wherin he preases to trap vs.

16 *Dæmonologie. First Booke.*

P H I. Ye haue reason forsooth; for as the common Prouerbe saith: They that suppe keile with the Deuill, haue neede of long spoones. But now I pray you goe forward in the describing of this arte of *Magie.*

E P I. Fra they bee come once vnto this perfection in euill, in hauing any knowledge (whether learned or vnlearned) of this blacke art: they then beginne to be weary of the raising of their Maister, by coniured circkles; being both so difficile and perillous, and so commeth plainly to a contract with him, wherein is specially contained formes and effectes.

P H I. But I pray you or euer you goe further, discourse me some-what of their circkles and coniurations; And what should be the cause of their wearying thereof: For it should seeme that that forme should be lesse fearefull yet, than the direct haunting and societie, with that foule and vncleane Spirite.

E P I. I thinke ye take me to be a Witch my selfe, or at the least would faine sweare your selfe prentise to that craft: Alwaies as I may, I shall shortly satisfy you, in that kinde of coniurations, which are contained in such bookees, which I call the Deuilles Schoole: There are foure principall parts; the persons of the coniurers; the action of the coniuration; the wordes and rites vsed to that effect; and the Spirites that are coniured. Ye must first remember to laie the ground, that I tould you before: which is, that it is no power inherent in the

circ-

circles, or in the holines of the names of God blasphemously vsed : nor in whatsoeuer rites or ceremonies at that time vsed, that either can raise any infernall spirit, or yet limitat him perforce within or without these circles. For it is he onely, the father of all lies, who hauing first of all prescribed that forme of doing, feining himselfe to be commanded & restrained thereby, will be loth to passe the boundes of these injunctiones; aswell thereby to make them glory in the impiring ouer him (as I said before:) As likewise to make himselfe so to be trusted in these little thinges, that he may haue the better commoditie thereafter, to deceiue them in the end with a tricke once for all; I meane the euerlasting perdition of their soul & body. Then lay this ground, as I haue said, these conjurations must haue few or mo in number of the persones conjurers (alwaies passing the singuler number) according to the quality of the circle, and forme of apparition. Two principall things cannot well in that errand be wanted: holy-water (whereby the Diuill mockes the *Papists*) and some present of a liuing thing vnto him. There are likewise certaine seasons, daies and houres, that they obserue in this purpose: These things being all ready, and prepared, circles are made triangular, quadrangular, round, double or single, according to the forme of apparition that they craue. But to speake of the diuerte formes of the circles, of the innumerable characters and crosses that are within and without, and out-through the same, of the diuers formes of

18 Dæmonologie. First Booke.

apparitions, that that craftie spirit illudes them with, and of all such particulars in that action, I remit it to ouer-many that haue busied their heads in describing of the same; as being but curious, and altogether vnpromisfable. And this farre onely I touch, that when the conjured Spirit appeares, which will not be while after many circumstances, long prayers, and much muttring and murmuring of the conjurers; like a *Papist* priest, dispatching a hunting *Masse*: how soone I say, he appeares, if they haue missed one iote of all their rites; or if any of their feete once fylid ouer the circle through terror of his fearefull apparition, he paies himselfe at that time in his owne hand, of that due debt which they they ought him; and other-wise would haue delaied longer to haue paied him: I meane hee carries them with him body and soule. If this be not now a just cause to make them weary of these formes of coniuration, I leaue it to you to judge vpon; considering the long-somnenesse of the labour, the precise keeping of daies and houres (as I haue said) the terriblenesse of apparition, and the present perill that they stand in, in missing the least circumstance or freite, that they ought to obserue: And on the other part, the Deuill is glad to mooue them to a plaine and iquare dealing with him as I said before.

CHAP.

CHAP. VI. ARGV.

The Deuilles contract with the Magicians: The division thereof in two parts: What is the difference betwixt Gods miracles and the Devils.

PHILOMATHES.

Indeed there is cause inough, but rather to leaue him at all, then to runne more plainly to him, if they were wise he dealt with. But goe forward now I pray you to these turnes, fra they becomc once deacons in this craft.

EPI. From time that they once plainly begin to contract with him: The effect of their contract consistes in two things, in formes and effectes, as I began to tell already, were it not ye interrup-
ted me (for although the contract be mutuall; I speake first of that part, wherein the Deuill obli-
shes himselfe to them) by formes, I meane in what shape or fashion he shall coine vnto them, when they call vpon him. And by effectes, I vnderstand, in what speciall sorts or seruices he binds himselfe to be subject vnto them. The quality of these formes and effectes, is lesse or greater, according to the skil & art of the Magician. For as to the formes, to some of the baser sort of them he oblishes him-
selfe to appeare at their calling vpon him, by such a proper name which he shewes vnto them, either in likenes of a dog, a catte, an Ape, or such-like other beast; or else to answere by a voice onely. The ef-
fects are to answere to such demands, as concernes curing of diseases, their owne particular menage-
ry: or such other base things as they require of him:

20 *Dæmonologie. First Booke.*

But to the most curious sort, in the formes he will oblympe himselfe, to enter in a dead body, and there out of to giue such answeres, of the euent of battels, of matters cōcerning the estate of commonwelths, and such like other great questions: yea, to some he will be a continuall attender, in forme of a Page: He will permit himselfe to be conjured, for the space of so many yeres, either in a tablet or a ring, or such like thing, which they may easely carry about with them: He gives them power to sell such wares to others, whereof some will be dearer, and some better cheape; according to the lying or true speaking of the Spirit that is conjured therein. Not but that in very deed, all Devils must be liars; but so they abuse the simplicity of these wretches, that becomes their scholars, that they make them belieue, that at the fall of *Lucifer*, some Sprites fell in the aire, some in the fire, some in the water, some in the land: In which Elements they still remaine. Whereupon they build, that such as fell in the fire, or in the aire, are truer then they, who fell in the water or in the land, which is all but meare trattles, & forged by the author of aldeceit. For they sel not by weight, as a solide substance, to sticke in any one part: But the principall part of their fall, consisting in quality, by the falling from the grace of God wherein they were created, they continued still thereafter, and shall doe while the latter day, in wan-
dering through the world, as Gods hang-men, to execute such turnes as he emploies them in. And when any of them are not occupied in that, re-
turne

turne they must to their prison in hel (as it is plaine
in the miracle that C H R I S T wrought at Genn- Math.8.
zareth) therein at the latter day to be all inclosed
for euer : and as they deceiue their scholars in this,
so do they, in imprinting in them the opinion that
there are so many Princes , Dukes , and Kings a-
mongst them , euerie one commaunding fewer
or mo Legions , and impiring in diuers partes,
and quarters of the earth. For though that I will
not deny that there be a forme of ordour amongst
the Angels in Heauen , and consequently , was a
mongst them before their fall ; yet either that they
bruike the same sensine ; or that God will permit
vs to know by damned Deuils , such heauenlie
mysteries of his , which he would not reueale to vs
neither by Scripture nor Prophetes , I thinke no
Christian will once thinke it. But by the contra-
ry, of all such mysteries , as he hath closed vp with
his seale of secrecie , it becommeth vs to be con-
tent with an humble ignorance , they being
things not necessary for our saluation. But to re-
turne to the purpose, as these formes , wherein Sa-
than oblieth himselfe to the greatest of the *Ma-
gicians* , are wonderfull curious ; so are the effects
correspondent vnto the same : For he will obliue
himselfe to teach them artes and sciences , which
he may easily doe , being so learned a knaue as he
is : To carry them newes from any part of the
world , which the agility of a Spirite may easelie
performe : to reueale to them the secrets of any
persons , so being they be once spoken , for the

22 Demonologie. First Booke.

thought none knowes but G O D ; except so far as hee may gheffe by their countenance , as one who is doubtlesly learned inough in the *Physiognomie* : Yea, he will make his schollers to creepe in credite with Princes , by fore-telling them many great things ; part true , part false : For if all were false, he would tyne credite at all handes ; but alwaies doubtsome , as his Oracles were. And he will also make them to please princes , by faire banquets and dainty dishes , carried in short space fra the farthest part of the world. For no man doubts but he is a thiefe, and his agility (as I spake before) makes him to come with such speed. Such-like, he will guard his scholars with faire armies of horse-men and footemen in appearance , Castles and fortes : Which all are but impressions in the aire, easely gathered by a spirite drawing so neare to that substance himselfe : As in like maner he will learne them many juglary trickes at Cardes , dice, and such like , to deceiue mens senses thereby : and such innumerable false practicques ; which are prouen by ouer-many in this age : As they who are acquainted with that *Italian* called *Scoto* yet living, can report. And yet are all these things but deluding of the senses , & no waies true in substance, as were the false miracles wrought by King *Pharaohs* Magicians, for counterfeiting *Moyses* : For that is the difference betwixt Gods miracles and the Deuils, God is a creator, what he makes appeare in miracle , it is so in effect. As *Moyses* rod being casten downe , was no doubt turned in a naturall Serpent:

pent : where as the Deuill (as Gods Ape) counterfeiting that by his *Magicians*, made their wandes to appeare so , onely to mens outward senses : as kythed in effect by their being deuoured by the other. For it is no wonder , that the Deuill may delude our senses , since we see by common proofe , that simple juglars will make an hundred things seeme both to our eies and eares otherwaies then they are. Now as to the *Magicians* part of the contract, it is in a word that thing, which I said before , the Deuill hunts for in all men.

P H I. Surely ye haue said much to me in this arte , it all that you haue said be as true as wonderfull.

E P I. For the trueth in these actions , it will be easely confirmed , to any that pleases to take paine vpon the reading of diuerse authenticque histories , and the inquiring of daily experiences. And as for the trueth of their possibility, that they may be, and in what maner , I trust I haue alleged nothing whereunto I haue not ioined such probable reasons, as I leaue to your discretion, to way and consider : One word onely I omitted ; concerning the forme of making of this contract, which is either written with the *Magicians* owne blood : or else being agreed vpon (in termes his schole-master) touches him in some part , though peraduenture no marke remaine: as it doth with all Witches.

24 Dæmonologie. First Booke.

CHAP. VII. ARGV.

The reason why the art of Magic is vnlawfull. What punishment they merite: And who may be accounted guilty of that crime.

PHILOMATHES.

SURELIE Ye haue made this arte to appeare very monstrous & detestable: But what I pray you shall be said to such as maintaines this arte to be lawfull, for as euill as you haue made it?

EPI. I say, they sauour of the panne themselues, or at least little better, And yet I would be glad to heare their reasons.

PHI. There are two principally, that cuer I heard vsed; beside that which is founded vpon the cōmon Prouerb (that the *Necromancers* commands the Deuill, which ye haue alreade refuted) The one is grounded vpon a received custome: The other vpon an authoritie, which some thinkes infallible. Vpon custome, we see that diuerse Christian Princes and Magistrates seuere punishers of Witches, will not onely ouer-see *Magicians* to live within their dominions; but euен some-times delight to see them prooue some of their practicques. The other reason is, that *Moyses* being brought vp (as it is expressly said in the Scriptures) *in all the sciences of the AEgyptians*; whereof no doubt, this was one of the principalles: And he notwithstanding of this arte, pleasing God, as he did, consequently that arte professed by so godly a man, could not be vnlawfull.

EPI.

EPI. As to the first of your reasons, grounded vpon custome: I say, an euill custome can neuer be accepted for a good law; for the ouer great ignorance of the word in some Princes and Magistrates, and the contempt thereof in others, moues them to sinne heavily against their office in that point. As to the other reason, which seemes to be of greater weight, if it were formed in a Syllogisme; it behouued to be in many termes, and full of fal-lacies (to speake in termes of *Logicque*) for first, that the generall proposition; affirming *Moyses* to be taught *in all the sciences of the AEgyptians*, should conclude that he was taught in *Magie*, I see no necessity. For we must vnderstand that the spirit of God there, speaking of sciences, vnderstands them that are lawfull: for except they be lawfull, they are but *abusiuè* called sciences, & are but ignorances,indeede: *Nam homo pictus, non est homo.* Secondly, giuing that he had beene taught in it, there is great difference, betwixt knowledge and practising of a thing (as I said before). For God knoweth all things, being alwaies good, and of our sinne & our infirmity proceedeth our ignorance. Thirdly, giuing that he had both studied and practised the same (which is more nor monstrosous to be beleued by any Christian) yet we know well enough, that before that euer the spirit of God began to call *Moyses*, he was fled out of *AEgypt*, being fourty yeares of age, for the slaughter of an *AEgyptian*, and in his good-father *Iethroes* lande, first called at the fiery bush, hauing remained there

26 Dæmonologie. First booke.

other fourtie yeares in exile: so that suppose he had bee[n]e the wickeddest man in the worlde before, he then became a changed and regenerat man , and very little of old *Moyses* remained in him. *Abraham* was an idolater in *Ur of Chaldaea*, before he was called: And *Paule* being called *Saule*, was a most sharp persecutor of the Saintes of God, while that name was changed.

Phi. What punishment then thinke ye merites these *Magicians* and *Necromancers*?

Epi. The like no doubt, that *Sorcerers* and *Witches* merites ; and rather so much greater , as their error proceeds of the greater knowledge, and so drawes nerer to the sin against the holy Ghost. And as I saie of them, so say I the like of all such as consults, enquires, entertains, & ouersees them, which is seene by the miserable endes of many that askes councell of them: For the Deuill hath neuer better tidings to tell to any, then he tolde to *Saule*: neither is it lawfull to vse so vnlawfull instrumentes,

were it neuer for so good a purpose: for that axiome in Theologie is most certaine

and infallible: *Nunquam faciens.*

dum est malum ut bonum

inde eueniat.

A&.3.

THE





THE SECOND BOOKE OF Dæmonologie.

ARGUMENT.

The description of Sorcerie and Witchcraft in speciall.

CHAP. I. ARGV.

Proved by the Scripture, that such a thing can be: and the reasons refuted of all such as would call it but an imagination and Melancholicque humor.

PHILOMATHES.



OW since ye haue satisfied
me now so fullie, concerning
Magic or Necromancie, I
will pray you to do the like in
Sorcerie or Witchcraft.

EPI. That field is like-
wise very large: and although
in the mouthes & pennes of many, yet few knowes

28 Dæmonologie. Second Booke.

the trueth thereof, so well as they beleue them-selves, as I shall so shortly as I can, make you (God willing) as easely to perceiue.

P.H.I. But I pray you before yee goe further, let me interrupt you heere with a short digression: which is, that many can scarcely beleue that there is such a thing as Witch-craft. Whose reasons I will shortly alleage vnto you, that ye may satisfie me as well in that, as ye haue done in the rest. For first, whereas the Scripture seemes to prooue Witch-craft to be, by diuers examples, and specially by sundry of the same, which ye haue alleaged; it is thought by some, that these places speakes of *Magicians* and *Necromancers* onely, & not of Witches. As in speciall, these wise men of *Pharaohs*, that couterfeited *Moyses* miracles, were *Magicians* say they, & not Witches: As likewise that *Pytho*nisse that *Saul* consulted with: And so was *Simon Magus* in the new Testament, as that very stile imports. Secondly, where yee would oppone the daily practicque, and confession of so many; that is thought likewise to be but very melancholicque imaginations of simple rauing creatures. Thirdly, if Witches had such power of Witching of folkes to death, (as they say they haue) there had beene none left aliuue long sence in the world, but they: at the least, no good or godly person of whatsoeuer estate, could haue escaped their deuiletrie.

E.P.I. Your three reasons as I take, are grounded the first of them *negativè* vpon the Scripture: The second *affirmativè* vpon Physicke: And the thirde vpon

Upon the certaine proofe of experieēce. As to your first, it is most true indeed, that all these wise men of *Pharaoh* were *Magicians* of art: As likewise it appeares wel that the *Pythonisse*, with whom *Saül* consulted, was of that same profession: & so was *Simon Magua*. But yee omitted to speake of the Law of God, wherein are all *Magicians*, *Diuines*, *Enchanters*, *Sorcerers*, *witches*, & whatsoeuer of that kind that consults with the Deuill, plainly prohibited, and alike threatned against. And besides that, she who had the Spirit of *Python*, in the *Actes*, whose ^{Act. 16.} Spirit was put to silence by the Apostle, could be no other thing but a verie *Sorcerer* or *Witch*, if yee admit the vulgare distinction, to be in a manner true, whereof I speake in the beginning of our conference. For that spirit whereby shee conquered such gaine to her Master, was not at her rai-sing or commanding, as she pleased to appoint, but spake by her young, aswell publickly, as priuately: Whereby shee seemed to draw nearer to the sort of *Demoniakes* or possessed, if that conjunction betwixt them, had not beene of her owne consent: as it appeared by her, not being tormented therewith: And by her conquering of such gaine to her masters (as I haue alreadie said.) As to your second reason grounded vpon *Physick*, in attributing their confessions or apprehensions, to a naturall melancholicque humour: Any that pleases Physicallie to consider vpon the natural humour of melancholie, according to all the Physicians that ever writ thereupon, they shall finde that that will be

30 Dæmonologie. Second booke.

ouer short a cloak to couer their knauery with: For as the humor of Melancholie in the selfe is blacke, heauie and terrene, so are the symptomes thereof, in any persons that are subiect thereunto, leannes, palenes, desire of solitude: and if they come to the highest degree thereof, mere folie & *Manie*: where as by the contrarie, a great number of them that euer haue bene convict or cōfessors of Witchcraft, as may be presently seene by many that haue at this time confessed: they are by the contrary, I say, some of them rich and worldly wise, some of them fat or corpulent in their bodies, and most part of them altogether given ouer to the pleasures of the flesh, continuall haunting of company, and all kind of merriness, both lawfull and vnlawfull, which are things directly contrary to the symptomes of Melancholie, whereof I speake, and further experience dayly proues how loath they are to confess without torture, which witnesseth their guiltines; where by the contrary, the Melancholicques neuer spares to bewray themselues, by their continuall discourses, feeding thereby their humor in that which they thinke no crime. As to your third reason, it scarse-ly merits an answere. For if the devill their master were not bridled, as the scriptures teacheth vs, suppose there were no men nor women to be his instruments, hee could finde waies enough without any helpe of others to wracke all mankinde: wherevnto he employes his whole studie, and goeth about like a roaring lion (as PETER saith) to that effect, but the limits of his power were set downe before the

foundations of the world were laid, which he hath not power in the least jote to transgresse. But beside all this, there is ouer great a certainty to proue that they are, by the daily experience of the harms that they doe, both to men, and whatsoeuer thing men possesses, whom God will permit them to be the instruments, so to trouble or visite, as in my discourse of that arte, yee shall heare clearely proued.

CHAP. II. ARGV.

The Etymologie and signification of that worde of Sorcerie. The first entresse and prentishippe of them that giues themselves to that craft.

PHILOMATHES.

Come on then I pray you, and returne where yee left.

EPI. This word of *Sorcerie* is a *Latine* worde, which is taken from casting of the lot, & therefore he that useth it, is called *Sortiarius à sorte*. As to the word of *Witchcraft*, it is nothing but a proper name giuen in our language. The cause wherefore they were called *Sortiarij*, proceeded of their practiques seeming to come of lot or chance: Such as the turning of the riddle: the knowing of the forme of praiers, or such like tokens: If a person deceased woulde live or die. And in generall, that name was giuen them for vsing of such charmes, and freites, as that *Crafte* teacheth them. Manie points of their craft and practiques are common

32 *Dæmonologie. Second booke.*

betwixt the *Magicians* and them: for they serue both one master, although in diuers fashions. And as I deuided the *Necromancers*, into two sorts, learned and vnlearned; so must I diuide them in other two, rich and of better accompt, poore and of basser degree. These two degrees now of persons, that practiseth this craft, answers to the passions in them, which (I told you before) the deuill vsed as meanes to intise them to his seruice: for such of them as are in great miserie and pouertie, he allures to follow him, by promising vnto them great riches, and worldly commoditic. Such as though rich, yet burnes in a desperate desire of reuenge, he allures them by promises, to get their turne satisfied to their hearts contentment. It is to be noted nowe, that that olde and craftie enemie of ours, assailes none, though touched with any of these two extremities, except he first finde an entresse ready for him, either by the great ignorance of the person he deales with, joined with an euill life, or else by their carelesnesse and contempt of God: And finding them in an vter despaire, for one of these two former causes that I haue spoken of; hee prepares the way by feeding them crafteyly in their humour, and filling them further and further with despaire, while he finde the time proper to discouer himself vnto them. At which time, either vpon their walking solitarie in the fieldes, or else lying pausing in their bed; but alwaies without the company of any other, he either by a voice, or in likenesse of a man inquires of them, what troubles them: and promi-

seth

seth them, a fuddaine and certaine way of remedy, vpon conditon on the other part, that they follow his advise, and doe such things as he will require of them: There mindes beeing prepared before hand, as I haue already spoken, they easely agreed vnto that demaund of his: And syne settes an other tryist, where they may meeete againe. At which time, before hee proceede any further with them, he first perswades them to addicte themselues to his seruice: which being easely obtained, he then discouers what he is vnto them: makes them to renounce their God and Baptisme directly, and giues them his marke vpon some secreit place of their body, which remaines soare vnhealed, while his next meeting with them, and thereafter euer insensible, howsouer it be nipp'd or prick'd by any, as is daily prooued, to giue them a proofe thereby, that as in that dooing, he could hurt and heale them; so all their ill and well doing thereafter, must depend vpon him. And besides that, the intollerable dolour that they feele in that place, where hee hath marked them, serues to waken them, and not to let them rest, while their next meeting againe: fearing lest otherwaies they might either forget him, being as new Prentises, and not well enough founded yet, in that fiendly folly: or else rememb'ring of that horrible promise they made him, at their last meeting, they might skunner at the same, and preasse to call it backe. At their third meeting, he makes a shew to be carefull to performe his promises, either by teaching them waies how to get

34 Dæmonologie. Second booke.

themselves revenged, if they be of that sort: Or else by teaching them lessons, how by most vilde and vnlawfull meanes, they may obtaine gaine, and worldly commodity, if they be of the other sort.

CHAP. III. ARGV.

The Witches actions diuised in two parts. The actions proper to their owne persons. Their actions toward others. The forme of their conuentions, and adoring of their Maister.

PHILOMATHES.

YEE haue said now inough of their initiating in that ordour. It rests then that yec discourse vp on their practises, frathay be passed Prentises: for I would faine heare what is possible to them to performe in very deede. Although they serue a common Maister with the *Necromancers*, (as I haue before said) yet serue they him in an other forme. For as the meanes are diuerse, which allures them to these vnlawfull artes of seruing of the Diuell; so by diuerse waies vse they their practises, answering to these meanes, which first the Diuell vsed as instruments in them; though all tending to one end: To wit, the enlarging of Sathanes tyranny, and cros sing of the propagation of the Kingdome of CHRIST, so farre as lieth in the possibility, either of the one or other sort, or of the Deuill their Maister. For where the *Magitians*, as allured by curiositie, in the most part of their practises, seekes principally the satisfying of the same, and to winne to themselues a popular honour and estimation:

These

These Witches on the other part, being inticed, either for the desire of reuenge, or of worldly riches, their whole practises are either to hurt men and their guides, or what they possesse, for satisfying of their cruell mindes in the former, or else by the wracke in quhatsoeuer sort, of any whom God will permit them to haue power of, to satisfy their greedy desire in the last point.

E P I. In two parts their actions may be diuided ; the actions of their owne persons, and the actions proceeding from them towards any other. And this diuision being well vnderstood, will easily resolute you, what is possible to them to doe. For althoagh all that they confess is no lie vpon their part, yet doubtlesly, in my opinion, a part of it is not indeed, according as they take it to be: And in this I meane by the actions of their owne persons. For as I said before, speaking of *Magie*, that the Diuell illudes the senses of these schollers of his, in many things, so say I the like of these Witches.

P H I. Then I pray you first to speake of that part of their owne persons, and syne yee may com next to their actions towards others.

E P I. To the effect that they may performe such seruices of their false Maister, as he emploies them in, the Diuell as Gods Ape, counterfeites in his seruants, this seruice and forme of adoration; that God prescribed and made his seruants to practise. For as the seruants of GOD, publikely vses to conueine for seruing of him, so makes he them in great

36 Dæmonologie. Second Booke.

numbers to conveene (though publikely they dare not) for his seruice. As none conueenes to the adoration and worshipping of God , except they be marked with his seale , the Sacrament of Baptisme: So none serues Sathan, and conueenes to the adoring of him , that are not marked with that marke, wherof I already spake. As the Minister sent by God teacheth plainly at the time of their publike conuentions, how to serue him in spirit and truth: so that vncleane spirite , in his owne person teacheth his Disciples, at the time of their conueening, how to worke all kinde of mischiefe : And craues coumpt of all their horrible and detestable proceedings passed, for aduancement of his seruice. Yea that he may the mote viuely counterfeit and scorne God , he oft times makes his slaves to conveene in these very places which are destinate and ordained for the conveening of the seruants of God (I meane by Churches.) But this farre, which I haue yet said, I not onely take it to be true in their opinions, but even so to be indecede. For the forme that he vsed in counterfeiting God amongst the Gentiles, makes me so to thinke : As God spake by his Oracles , spake he not so by his ? As GOD had aswell bloudy Sacrifices , as others without blood , had not he the like ? As God had Churches sanctified to his seruice, with Altars, Priests, Sacrifices, Ceremonies and Praiers ; had he not the like polluted to his seruice ? As God gaue responses by *Vrim* and *Thummim*; gaue he not his responses by the intralls of beasts , by the singing of Fowles , and by their actions

actions in the aire? As God by visions, dreames, and extasies revealed what was to come, and what was his will vnto his seruants; vsed he not the like meanes to forewarne his slaues of things to come? Yea cuen as God loued cleanness, hated vice and impurity, and appointed punishments therefore: vsed he not the like (though falsely I grant, and but in elchewing the lesse inconuenient, to draw them vpon a greater) yet dissimuled he not, I say, so farre as to appoint his Priestes to keepe their bodies cleane and vndefiled, before thyir asking respon- ses of him? And fained he not God, to be a Prote- cتور of euery vertue, and a iust reuenger of the contrary? This reason then mooues me, that as he is that same Diuell, and as crafty now as he was then, so will he not spare as pertly in these actions that I haue spoken of, concerning the Witches per- sons: But further, Witches oft times confesses, not onely his conueening in the Church with them, but his occupying of the Pulpit: Yea, their forme of adoration, to be the kissing of his hinder parts. Which though it seeme ridiculous, yet may it like- wise be true, seeing we reade that in *Calicute*, he ap- pearing in forme of a Goate-bucke, hath publikely that vn-honest homage done vnto him, by euery one of the people: So ambitious is he, and greedy of honour (which procured his fall) that he will euen imitate God in that part, where it is said, that *Moyses* could see but the *binder partes of God*, for *Exod.33.* *the brightnesse of his glory*: And yet that speech is spoken but *as p[ro]p[ri]etary*.

38 Dæmonologie. Second booke.

CHAP. IIII. ARGV.

What are the waies possible, wherby the witches may transport themselves to places far distant. And what are impossible & meere illusions of Sathan. And the reasons therof.

PHILOMATHES.

But by what way say they, or thinke ye it possible they can come to these vnlawful conuentions?

EPI. There is the thing which I esteeme their senses to be deluded in, and though they lie not in confessing of it, because they thinke it to be true, yet not to be so in substance or effect: for they say, that by diuerse meanes they may conueene, either to the adoring of their Maister, or to the putting in practise any seruice of his, committed vnto their charge: one way is naturall, which is naturall riding, going or sailing, at what houre their Maister comes and aduertises them. And this way may be easely beleeuued: an other way is some-what more strange: and yet it is possible to be true: which is by being carried by the force of the Spirite which is their conductor, either aboue the earth, or aboue the Sea swiftly, to the place where they are to meeete: which I am perswaded to be likewaies possible, in respect that as *Habakkuk* was carried by the Angell in that forme, to the denne where *Daniel* lay; so thinke I, the Deuill will be ready to imitate God, as well in that as in other things: which is much more possi-

Apocrypha of Bel and the Dragon.
ble to him to doe, being a Spirite, then to a mighty winde, being but a naturall meteore, to transporte from one place to another, a solide body as is commonly

monly and daily seene in practise : But in this violent forme they cannot be carried, but a short bounds, agreeing with the space that they may retaine their breath : for if it were longer, their breath could not remaine vnextinguished, their body being carried in such a violent and forcible maner, as by example : If one fall off an small height, his life is but in perill, according to the hard or soft lighting: But if one fall from an high and stay rocke, his breath will be forcibly bannished from the body, before he can win to the earth, as is oft seene by experience. And in this transporting they say themselves, that they are inuisible to any other, except amongst themselves; which may also be possible in my opinion. For if the diuell may forme what kind of impressions he pleases in the aire, as I haue said before, speaking of *Magie*, why may he not far easilier thicken & obscure so the airc, that is next about them, by contracting it straite together, that the beames of any other mans eies can not pearce thorow the same, to see them? But the third way of their comming to their conuentions, is that wherein I thinke them deluded : for some of them saith, that being transformed in the likenesse of a little beast or foule, they will come and pearce through whatsoeuer house or Church, though all ordinary passages be closed, by whatsoeuer open, the aire may enter in at. And some saith, that their bodies lying stil, as in an extasie, their spirits wil be rauished out of their bodies, & caried to such places. And for verifying thereof, wil giue euident tokens, alwel by

40 Dæmonologie. Second Booke.

witnesses that haue seen their body lying senselesse in the meane time , as by naming persons, whome with they mette , and giuing tokens quhat purpose was amongst them , whome otherwaies they could not haue knownen: for this forme of journeying, they affirme to vse most, when they are transported from one Country to another.

P h i. Surely I long to heare your owne opinion of this : For they are like old wiues trattles about the fire. The reasons that mooues me to thinke that these are meere illusions, are these. First, for them that are transformed in likenesse of beasts or foules, can enter through so narrow passages , although I may easily beleue that the Diuell could , by his woorkmanshippe vpon the aire , make them appeare to be in such formes, either to themselues, or to others : Yet how he can contract a solide body within so little roome , I think it is directly contrary to it selfe , for to be made so little , and yet not diminished : To be so straitly drawen together, and yet feele no paine ; I thinke it is so contrary to the quality of a naturall body , and so like to the little transubstantiate god in the Papists Masse, that I can never beleue it. So to have a quantity , is so proper to a solide body , that as all Philosophers concludes , it can not be any more without one, then a spirite can haue one. For, when *Peter came out of the prison, and the dores all locked* : It was not by any contracting of his body in so little roome : but by the giuing place of the doore, though vn-espied by the Gaylors. And yet is there no comparison,

when

when this is done, betwixt the power of God, and of the diuell. As to their forme of extasie and spirituall transporting, it is certaine the soules going out of the bodie, is the onely definition of naturall death: and who are once dead, God forbid wee should thinke that it should lie in the power of all the Diuels in Hell, to restore them to their life againe: Although hee can put his owne spirit in a dead bodie, which the *Necromancers* commonlie practise, as yee haue heard. For that is the office properly belonging to God; and besides that, the soule once parting from the bodie, can not wander any longer in the world, but to the owne resting place must it goe immediatly, abiding the coniunction of the bodie againe, at the latter day.

And what Christ or the Prophets did miraculously in this case, it can not in no Christian mans opinion be made common with the Diuell. As for any tokens that they giue for proouing of this, it is very possible to the Diuels craft, to perswade them to these meanes. For he being a spirit, may he not so rauish their thoughts, and dull their fences, that their bodie lying as dead, he may obiect to their spirits, as it were in a dreame, and (as the Poets write of *Morpheus*) represent such formes of persons, of places, and other circumstancies, as he pleases to illude them with? Yea, that he may deceiue them with the greater efficacie, may he not at that same instant, by fellow Angels of his, illude such other persons so in that same fashion, whom-with he makes them to beleeeue that they met; that all

their reports and tokens, though seuerally examined, may euery one agree with an other? And that whatsoeuer actions, either in hurting me or beasts; or whatsoeuer other thing that they falsely imagine at that time to haue done, may by himselfe or his marrowes, at that same time be done indeed; so as if they would giue for a token of their being rauished at the death of such a person within so short space thereafter, whō they beleue to haue poisoned, or witched at that instant, might he not at that same houre, haue smitten that same person, by the permission of God, to the farther deceiuing of them, and to mooue others to beleue them? And this is surely the likeliest way, and most according to reason, which my iudgement can finde out in this, and whatsoeuer other vnnatural points of their confession. And by these meanes shal we saile surely, betwixt *Charybdis* and *Scylla*, in eschewing the not beleeuing of them altogether on the one part, lest that drawe vs to the errour, that there is no Witches: and on the other part in beleeuing of it, make vs to eschewe the falling into innumerable absurdities, both monstrously against all Theologie diuine, and Philosophie humane.

CHAP. V. ARGV.

Witches actions towards others. Why there are more women of that craft then men? What things are possible to them to effectuate by the power of their master. The reasons thereof. What is the surest remedy of the harmes done by them.

PHI.

PHILOMATHES.

Forsooth your opinion in this, seemes to carrie most reason with it, and since yee haue ended, then the actions belonging properly to their owne person: say forward now to their actions vsed towards others.

EPI. In their actions vsed towardes others, three things ought to be considered: First, the manner of their consulting thereupon: Next, their part as instruments: And last, their masters part, who puts the same in execution. As to their consultations thereupon, they vse them oftest in the Churches, where they conveene for adoring: at what time their master enquiring at them what they would be at, every one of them propones vnto him, what wicked turne they would haue done, either for obtaining of riches, or for reuenging them vpon any whom they haue malice at: who granting their demaund, as no doubt willingly he will, since it is to do euill, he teacheth them the means whereby they may do the same. As for little trifling turnes that women haue adoe with, he causeth them to ioyn dead corpses, and to make powders thereof, mixing such other things there-amongst, as he gives vnto them.

PHI. But before yee goe further, permit me, I pray you, to interrupt you one worde, which yee haue put mee in memorie of, by speaking of Women. What can be the cause that there are twentie women giuen to that craft, where there is one man?

EPI. The reason is easie, for as that sexe

44 Dæmonologie. Second Booke.

is frailer than man is, so is it easier to be intrapped in these grosse snares of the Diuell, as was ouer well prooued to be true, by the Serpents deceiuing of *Ena* at the beginning, which makes him the home-lier with that sex sensine.

P.H. Returne now where ye left.

E.P. To some others at these times hee teacheth, how to make pictures of waxe or clay : That by the roasting thereof, the persons that they beare the name of, may be continually melted or dried away by continuall sickenesse. To some he giues such stones or poulders, as will helpe to cure or cast on diseases : And to some hee teacheth kindes of vncouth poisons, which Mediciners vnderstands not (for hee is farre cunnering than man in the knowledge of all the occult proprieties of nature) not that any of these meanes which hee teacheth them (except the poisons which are composed of things naturall) can, of themselues, helpe any thing to these turnes, that they are employed in, but onely being Gods Ape, as well in that, as in all other things. Euen as God by his Sacraments which are earthly of themselues, works an heauenly effect, though no wayes by any cooperation in them : And as Christ by clay and spittle wrought together, *opened the eyes of the blinde man*, suppose there was no vertue in that which hee outwardly applied, so the Diuell will haue his out-ward meanes to be shewes, as it were of his doing, which hath no part of cooperation in his turnes with him, how farre that euer the ignorant be abused

John 9.

in

in the contrarie. And as to the effects of these two former parts, to wit, the consultations and the outward meanes, they are so woonderfull, as I dare not alleadge any of them, without ioyning a sufficient reason of the possibilitie thereof. For leauing all the small trifles among wiues, and to speake of the principall points of their craft. For the common trifles thereof, they can doe without conuerting well enough by themselues: These principall points I say are these: They can make men or women to loue or hate other, which may be very possible to the Diuell to effectuate, seeing he being a subtile spirit, knowes well enough how to perswade the corrupted affection of them whom God will permit him so to deale with: They can lay the sicknesse of one vpon another, which likewise is verie possible vnto him: For since by Gods permission, hee layed sickenesse vpon *Job*, why may he not farre easilier lay it vpon any other: For as an old practitian, he knowes well enough what humour domines most in any of vs, and as a spirit he can subtillic walken vp the same, making it peccant, or to a bound, as hee thinks meet for troubling of vs, when God will so permit him. And for the taking off of it, no doubt he will be glad to relieu such of present paine, as he may thinke by these meanes to perswade to be catched in his euerlasting snares and feters. They can bewitch and take the life of men or women, by roasting of the pictures, as I speake of before, which likewise is verie possible to their Maister to performe, for although (as I said

46. Dæmonologie. Second Booke.

before) that instrument of waxe haue no vertue in that turne doing, yet may hee not very well, euен by the same measure that his coniured slaues melts that waxe at the fire, may hee not, I say, at these same times, subtilly, as a spirite, so weaken and scatter the spirites of life of the patient, as may make him on the one part, for faintnesse, to sweate out the humour of his bodie: And on the other parte, for the not concurrence of these spirites, which causes his digestion, so debilitate his stomacke, that this humour radicall continually sweating out on the one part, and no new good sucke being put in the place thereof, for lacke of digestion on the other, he at last shall vanish away, euен as his picture will doe at the fire? And that knauish and cunning workeman, by troubling him, onely at sometimes, makes a proportion, so neere betwixt the working of the one and the other, that both shall end as it were at one time. They can raise stormes and tempests in the aire, either vpon Sea or land, though not vniuersally, but in such a particular place and prescribed bounds, as G o d will permitte them so to trouble: Which likewise is very easie to be discerned from any other naturall tempests, that are meteores, in respect of the suddaine and violent raising thereof, together with the short induring of the same. And this is likewise very possible to their master to doe, he hauing such affinitie with the aire as being a spirite, and hauing such power of the forming and moouing thereof, as yee haue heard me already declare: For

in

in the Scripture, that stile of, *the Prince of the aire*, Ephes. 2.
is giuen vnto him. They can make folks to become
Phrensicque or Maniacque, which likewise is verie
possible to their master to do, since they are but na-
turall sicknesses: and so he may lay on these kindes,
aswell as any others. They can make spirits, either
to follow and trouble persons, or haunt certaine
houses, and affray oftentimes the inhabitants: as
hath beene knownen to be done by our Witchēs at
this time. And likewise they can make some to bee
possessed with spirits, & so to become very Dæmo-
niacques: and this last sort is very possible likewise
to the Diuell their Maister to doe, since he may ea-
sily send his owne Angels to trouble in what forme
he pleases, any whom God wil permit him so to vse.

P H I. But will God permit these wicked instru-
ments by the power of the Diuell their Maister, to
trouble by any of these meanes, any that beleeues
in him?

E P I. No doubt, for there are three kinde of
folkes whom God will permit so to be tempted or
troubled; The wicked for their horrible sinnes, to
punish them in the like measure; The godly that
are sleeping in any great sinnes or infirmities and
weakenesse in faith, to waken them vp the faster by
such an vncouth forme: And euен some of the
best, that their patience may bee tried before the
world, as I O B S was. For why may not God vse a-
ny kinde of extraordinary punishment, when it
pleases him; as wel as the ordinary rods of sickness
or other aduersities?

P H I.

48 Dæmonologie. Second Booke.

PHI. Who then may be free from these diuelish practises?

EPI. No man ought to presume so farre as to promise any impunitie to himselfe. For God hath before all beginnings, præordained, aswell the particular sorts of plagues, as of benefits for every man, which in the owne time hee ordaines them to be visited with, and yet ought we not to be the more afraid for that, of any thing that the Diuell and his wicked instruments can doe against vs: For we dayly fight against the Diuell in a hundreth other wayes: And therefore, as a valiant Captaine affraies no more being at the combat, nor stayes from his purpose for the rummishing shot of a canon, nor the small clacke of a pistolet: suppose he be not certaine what may light vpon him; Euen so ought we boldly to goe forward in fighting against the Diuell without any greater terroure, for these his rarest weapons, nor for the ordinarie whereof we haue dayly the proofe.

PHI. Is it not lawfull then, by the helpe of some other Witch, to cure the disease that is casten on by that craft?

EPI. No wayes lawfull: For I gaue you the reason thereof in that axiome of Theologie, Which was the last words I spake of *Magie*.

PHI. How then may these diseases be lawfully cured?

EPI. Onely by earnest prayer vnto God, by amendment of their liues, and by sharpe pursuing euerie one, according to his calling of these instruments

mentes of Sathan, whose punishment to the death will be a salutary sacrifice for the patient. And this is not onely the lawfull way, but likewise the most sure: For by the Deuils meanes, can never the diuell be cast out, as Christ saith. And when such a cure is vsed, it may well serue for a short time, but at the last, it will doubtlesly tend to the vtter perdition of the patient, both in body and soule.

CHAP. VI. ARGV.

What sort of folkes are least or most subiect to receive harme by Witchcraft. What power they haue to harme the Magistrate, and upon what respects they haue any power in prison: And to what end may or will the Deuill appeare to them therein. Upon what respects the Deuill appeares in sundry shapes to sundry of them at any time.

PHILOMATHES.

But who dare take vpon him to punish them, if no man can be sure to be free from their vnnaturall imuasions?

EP. We ought not the more of that restraine from vertue, that the way whereby we climbe thereunto be straight and perrilous. But besides that, as there is no kinde of persons so subiect to receive harme of them, as these that are of infirme and weake faith (which is the best buckler against such imuasions:) so haue they so smal power ouer none, as ouer such as zealously and earnestly persewes them, without sparing for any worldly respect.

PH. Then they are like the Pest, which smites these sickarest, that flics it farthest, and apprehends

H deepelieſt

48 Dæmonologie. Second Booke.

P H I. Who then may be free from these diuelish practises?

E P I. No man ought to presume so farre as to promise any impunitie to himselfe. For God hath before all beginnings, præordained, aswell the particular sorts of plagues, as of benefits for every man, which in the owne time hee ordaines them to be visited with, and yet ought we not to be the more afraid for that, of any thing that the Diuell and his wicked instruments can doe against vs: For we dayly fight against the Diuell in a hundreth other wayes: And therefore, as a valiant Captaine affraies no more being at the combat, nor stayes from his purpose for the rummishing shot of a canon, nor the small clacke of a pistolet: suppose he be not certaine what may light vpon him; Euen so ought we boldly to goe forward in fighting against the Diuell without any greater terroure, for these his rarest weapons, nor for the ordinarie whereof we haue dayly the proofe.

P H I. Is it not lawfull then, by the helpe of some other Witch, to cure the disease that is casten on by that craft?

E P I. No wayes lawfull: For I gaue you the reason thereof in that axiome of Theologie, Which was the last words I spake of *Magic*.

P H I. How then may these diseases be lawfully cured?

E P I. Onely by earnest prayer vnto God, by amendment of their liues, and by sharpe pursuing euerie one, according to his calling of these instruments

mentes of Sathan, whose punishment to the death will be a salutary sacrifice for the patient. And this is not onely the lawfull way, but likewise the most sure: For by the Devils meanes, *can never the diuell be cast out*, as Christ saith. And when such a cure is vsed, it may well serue for a short time, but at the last, it will doubtlesly tend to the vter perdition of the patient, both in body and soule.

CHAP. VI. ARGV.

What sort of folkes are least or most subiect to receive harme by Witchcraft. What power they haue to harme the Magistrate, and upon what respects they haue any power in prison: And to what end may or will the Deuill appeare to them therein. Vpon what respects the Deuill appeares in sundry shapes to sundry of them at any time.

PHILOMATHES.

But who dare take vpon him to punish them, if no man can be sure to be free from their vnnatural invasions?

EP. We ought not the more of that restraine from vertue, that the way whereby we climbe thereunto be straight and perillous. But besides that, as there is no kinde of persons so subiect to receive harme of them, as these that are of infirme and weake faith (which is the best buckler against such invasions;) so haue they so smal power ouer none, as ouer such as zealously and earnestly persecutes them, without sparing for any worldly respect.

PH. Then they are like the Pest, which smites these sickarest, that flies it farthest, and apprehends

50 Dæmonologie. Second Booke.

deepliest the perill thereof.

E.P.I. It is euен so with them: For neither is it able to them to vse any false cure vpon a patient, except the patient first beleue in their power, and so hazard the tinsell of his own soule; nor yet can they haue lesse power to hurt any, nor such as contemnes most their doings, so being it comes of faith, and not of any vaine arrogancie in themselues.

P.H.I. But what is their power against the Magistrate?

E.P.I. Lesse or greater, according as he deales with them. For if he be slouthfull towards them, God is very able to make them instruments to waken and punish his slouth. But if he be the contrarie, he according to the iust law of God, and allowable law of all nations, will be diligent in examining and punishing of them: God will not permit their master to trouble or hinder so good a worke.

P.H.I. But fra they be once in hands & firmance, haue they any further power in their craft?

E.P.I. That is according to the forme of their detention. If they be but apprehended and deteined by any priuate person, vpon other priuate respects, their power no doubt either in escaping, or in doing hurt, is no lesse nor ever it was before. But if on the other part, their apprehending and detention be by the lawfull Magistrate, vpon the iust respects of their guiltinesse in that craft, their power is then no greater than before that ever they medled with their master. For where God beginnes iustly to strike by his lawfull Lieutenants, it is not in the Diuels power to defraud or bereave him of the office,

office, or effect of his powerfull and revenging Scepter.

P h i. But wil never their master come to visit the; fra they be once apprehended and put in firmance?

E p i. That is according to the estate that these miserable wretches are in: For if they be obstinate in stil denying, he will not spare, when he findes time to speake with them, either if he finde them in any comfort, to fill them more and more with the vaine hope of some maner of relief: or else if he finde them in a deepe dispaire, by all means to augment the same, & to perswade them by some extraordinary meanes to put themselues downe, which very commonly they do. But if they be penitent & confess, God will not permit him to trouble them any more with his presence and allurements.

P h i. It is not good vsing his counsell I see then. But I would earnestly know when hee appeares to them in prison, what formes vses he then to take?

E p i. Diuers formes, euē as he vses to do at other times vnto them. For as I told you, speaking of *Magie*, he appeares to that kind of crafties-men ordinarily in an forme, according as they agree vpon it amongst themselues: Or if they be but prentises, according to the qualitie of their circles or conjurations. Yet to these capped creatures, he appears as he pleases, and as he findes meetest for their humors. For euē at their publicke conuentions, hee appears to diuers of them in diuers formes, as we haue found by the difference of their confessions in that point: For he deluding them with vaine impressions in the aire, makes himselfe to seeme

52 Dæmonologie. Second Booke.

more terrible to the grosser sort, that they may thereby be mooved to feare and reuerence him the more: And lesse monstrous and vnicouth-like againe to the craftier sort, least otherwaies they sturre and skunner at his vglinessse.

PHI. How can he then be felt, as they confess they haue done him, if his bodie be but of aire?

EPI. I heare little of that amongst their confes-
sions, yet may he make himselfe palpable, either by
assuming any dead bodie, and vsing the ministrice
therof, or else by deluding as wel their sence of fee-
ling as seeing; which is not impossible to him to do,
since all our senses, as we are so weake, and euен by
ordinarie sicknesses will be often-times deluded.

PHI. But I would speere one worde further yet,
concerning his appearing to them in prison, which
is this. May any other that chances to be present at
that time in the prison, see him as well as they.

EPI. Some-times they will, and some-times
not, as it pleases God.

CHAP. VII. ARGV.

*Two formes of the devils visible conuersing in the
earth, with the reasons wherefore the one of them
was communest in the time of Papistrie: And the
other sensine. Those that denies the power of the de-
uell, denies the power of God, and are guiltie of the
errour of the Sadduces.*

PHILOMATHES.

HAth the devill then power to appeare to any
other, except to such as are his sworne disci-
ples: especially since al Oracles, & such like kinds of
illusions

illusions were taken away and abolished by the
comming of Christ from the bottom of the page

E P I. Although it bee true indeede, that the
brightnesse of the Gospell at his comming, scaled
the cloudes of all these grossc errors in the Gentil-
lisme: yet that these abusing spirits, ceases not sens-
ine at sometimes to appeare, daily experience tea-
ches vs. Indeed this difference is to be marked be-
twixt the formes of Sathan's conuersing visibly in
the world. For of two different formes thereof, the
one of them by the spreading of the Euangell, and
conquest of the white horse, in the sixt Chapter of
the Reuelation, is much hindred and become ra-
rer there-through in his appearing to any Chri-
stians, troubling of them outwardly, or possessing
of them constrainedly. The other of them is be-
come cōmuner and more vsed sensine, I meane by
their vnlawfull arts, whereupon our whole purpose
hath bene. This we finde by experience in this Ile
to be true. For as we know, moe Ghosts and spirites
were seene, nor tongue can tell, in the time of blind
Papistrie in these countries, where now by the con-
trary, a man shall scarcely all his time heare once of
such thinges. And yet were these vnlawfull artes
farre rarer at that time: and neuer were so much
harde of, nor so rife as they are now.

P H I. What should be the cause of that?

E P I. The diuerse nature of our sinnes procures
at the Justice of God, diuerse sorts of punishments
answering thereunto. And therefore as in the time
of *Papistrie*, our fathers erring grossely, & through

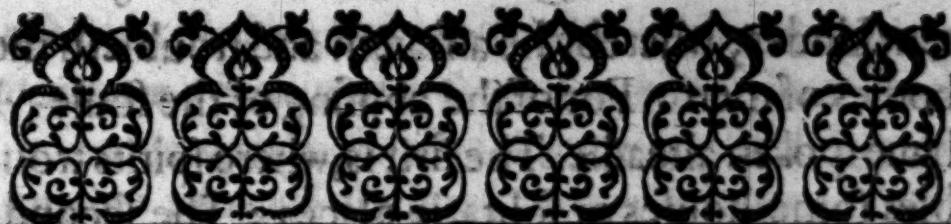
54 Dæmonologie. Second Booke.

ignorance, that mist of errours overshadowed the Deuill to walke the more familiarlie amongst them: And as it were by barnelie and affraying terrours, to mocke and accuse their barnelie errours. By the contrary, we now being sounide of Religion, and in our life rebelling to our profession, God iustly by that sinne of rebellion, as *Samuel* calleth it, accuseth our life so wilfullie fighting against our profession.

P H I. Since yee are entred now to speake of the appearing of sptridges: I would bee glad to heare your opinion of that matter. For manie denies that any such sptridges can appeare in these daies, as I haue said.

E P I. Doubtleslie who denieth the power of the Deuill, would likewise denie the power of God, if they could for shame. For since the Deuill is the verie contrarie opposite to God, there can be no better way to know God, then by the contrarie; as by the ones power (though a creature) to admire the power of the great Creator: by the falsehood of the one to consider the trueth of the other, by the iniustice of the one to consider the Iustice of the other: And by the cruetie of the one, to consider the mercifulnesse of the other; and so foorth in all the rest of the essence of God, and qualities of the Deuill. But I feare indeed, there be ouer many *Saduces* in this world, that denies all kindes of spirits: For convicting of whose error, there is cause enough if there were no more, that God shoulde permit at sometimes spirits visibly to kyith.

THE



THE THIRD BOOKE OF *Dæmonologie.*

ARGUMENT.

The description of all these kindes of Spirits that troubles men or women. The conclusion of the whole Dialogue.

CHAP. I. ARGUMENT.

The diuision of spirits in four principall kindes. The description of the first kinde of them, called Spectra & vmbrae mortuorum. What is the best way to be free of their trouble.

PHILOMATHES.

 Pray you now then goe forward in telling what ye thinke fabulous, or maybe trowed in that case.

EPI. That kind of the deuils conuersing in the earth, may be diuided in fourte
different

56 *Dæmonologie. Third Booke.*

rent kindes, whereby he affraicth and troubleth the bodies of men : For of the abusing of the soule, I haue spoken alreadie. The first is, where spirits trouble some houses or solitarie places : The second, where spirits followes vpon certaine persons, and at diuers houres troubles them : The third, when they enter within them and possesse them : The fourth is these kinde of spirits that are called vulgarie the Fairie. Of the three former kindes, ye heard alreadie, how they may artificiallie be made by Witch-craft to trouble folke : Now it rests to speake of their naturall comming as it were, and not raised by Witch-craft. But generally I must for-warne you of one thing before I enter in this purpose: that is, that although in my discoursing of them, I diuide them in diuers kindes, ye must notwithstanding thereof note my phrase of speaking in that : For doubtlesly they are in effect but all one kinde of spirits, who for abusing the more of man-kinde, takes on these sundrie shapes, and vses diuers formes of out-ward actions, as if some were of nature better than other. Now I returne to my purpose : As to the first kinde of these spirits that were called by the auncients by diuers names, according as their actions were. For if they were spirits that haunted some houses, by appearing in diuers and horrible formes, and making great dinne: they were called *Lemures* or *Spectra*. If they appeared in likenesse of anie defunct to some friends of his, they were called *Vmbra mortuorum*: And so innumerable stiles they got, according to their actions,

actions, as I haue said alreadie: As we see by ex-
perience, how many stiles they haue giuen them
in our language in the like maner. Of the ap-
pearing of these sptridges, we are certified by the
Scriptures, where the Prophet *Esay* 13. and 34. *Esay 13.*
Ier. 50. chapters threatening the destruction of *Ierusalem*:
declares, that it shall not onely be wracked, but
shall become so great a solitude, as it shall be the
habitacle of Howlettes, and of *Zum* and *Iim*,
which are the proper Hebrew names for these
Spirites. The cause why they haunte sollitory
places, it is by reason, that they may affray and
brangle the more the faith of such as them a-
lone hauntes such places. For our nature is such,
as in companies we are not so soone mooued
to any such kinde of feare, as being sollitory, which
the Diuell knowing well inough, hee will not
therefore affaile vs but when we are weake: And
besides that, GOD will not permit him so to
dishonour the societies and companies of Chri-
stians, as in publike times and places to walke
visiblly amongst them. On the other part, when
he troubles certaine houses that are dwelt in, it is a
sure token either of grosse ignorance, or of some
grosse and slanderous finnes amongst the inhabi-
tants thereof: which God by that extraordinary
rod punishes.

PHI. But by what way or passage can these
Spirites enter in these houses, seeing they alledge
that they will enter, Doore and Windowe being
steiked?

58 Dæmonologie. Third booke.

EPI. They will choose the passage for their entresse, according to the forme that they are in at that time. For if they haue assumed a dead body, whereinto they lodge themselues, they can easely enough open without dinne any Doore or Window, and enter in thereat. And if they enter as a spirite onely, any place where the aire may come in at, is large inough an entry for them. For as I said before, a spirite can occupy no quantity.

PHI. And will God then permit these wicked spirites to trouble the rest of a dead body, before the resurrection thereof? Or if he will so, I thinke it should be of the reprobate onely.

EPI. What more is the rest troubled of a dead body, when the Diuell carries it out of the graue to serue his turne for a space, nor when the Witches takes it vp and iointes it, or when as Swine wortes vppe the graues? The rest of them that the Scripture speakes of, is not meanned by a locall remaining continually in one place, but by their resting from their trauelles and miseries of this world, while their latter conjunction againe with the soule at that time to receiue full glory in both. And that the Diuell may vse as well the ministry of the bodies of the faithfull in these cases, as of the vn-faithfull, there is no inconvenient; for his haunting with their bodies after they are dead, can no-waies defyle them, in respect of the soules absence. And for any dishonour it can be vnto them, by what reason

can

can it be greater, then the hanging,heading, or many such shameful deaths, that good men will suffer? for there is nothing in the bodies of the faithfull, more worthy of honour, or freer from corruption by nature, nor in these of the vnfalhfull, while time they be purged and glorified in the latter day, as is daily scene by the vilde diseases and corruptions, that the bodies of the faithfull are subiect vnto, as yee will see clearely prooved, when I speake of the possessed and Dæmoniacques.

P.H.I. Yet there are sundry that affirme to haue haunted such places, where these sptridges are alleaged to be: And could never heare nor see any thing.

E.P.I. I thinke well: For that is only referued to the secrete knowledge of God, whom he will permit to see such things, and whom not.

P.H.I. But where these sptridges hauntes and troubles any houses, what is the best way to banish them?

E.P.I. By two meanes may onely the remeid of such things be procured: The one is ardent prayer to God, both of these persones that are troubled with them, and of that Church whereof they are. The other is the purging of themselues by amendment of life from such sinnes, as haue procured that extraordinary plague.

P.H.I. And what meanes then these kindes of sptridges, when they appeare in the shaddow of a person newly dead, or to die, to his friends?

E.P.I. When they appeare vpon that occasion,

60 Daemonologie. Third Booke.

they are called Wraithes in our language. Amōgst the *Gentiles* the Diuell vsed that inuch, to make them beleue that it was some good spirite that appeared to them then, either to forewarne them of the death of their friend ; or else to discouer vnto them, the will of the defunct, or what was the way of his slauchter, as it is written in the booke of the histories Prodigious. And this way he easily deceiued the *Gentiles*, because they knew not God. And to that same effect is it, that he now appeares in that maner to some ignorant Christians. For he dare not so illude any that knoweth that, neither can the spirite of the defunct returne to his friend, or yet an Angell vse such formes.

P H I. And are not our war-woolxes one sorte of these spirits also, that hauntes and troubles some houses or dwelling places?

E P I. There hath indeede bene an old opinion of such like things ; For by the *Greekes* they were called *λυπαιδηπωποι*, which signifieth Men-woolxes. But to tell you simply my opinion in this, if any such thing hath beene, I take it to haue proceeded but of a naturall super-abundance of Melancholie, which as we reade, that it hath made some thinke themselues Pitchers, and some horses, and some one kinde of beast or other : So suppose I that it hath so viciat the imagination and memory of some, as *per lucid a interualla* it hath so highly occupied them, that they haue thought themselues very Woolxes indeed at these times : and so haue counterfeited their actiones in going one their

hands

Dæmonologie. Third Booke. 61

hands and feete, preassing to devoure women and barnes, fighting and snatching with all the towne dogges, and in vsing such like other bruitish acti-
ones, and so to become beastes by a strong appre-
hension, as *Nabucad-netzar* was seuen yeeres: but *Dan. 4.*
as to their hauing and hiding of their hard and
schellic sluiches, I take that to be but eiked, by vn-
certainte report, the author of all lies.

CHAP. II. ARGV.

*The description of the next two kindes of Sprites,
whereof the one followes outwardly, the other pos-
sesses inwardly the persones that they trouble.
That since all Prophesies and visions are now cea-
sed, all sprites that appeares in these formes are
euill.*

PHILONATHES.

COME forward now to the rest of these kindes
of sprites.

EPI. As to the next two kindes, that is, either
these that outwardly troubles and followes some
persones, or else inwardly possessest them: I will
conioyne them in one, because aswell the causes are
alike in the persons that they are permitted to trou-
ble: as also the waies whereby they may be remedi-
ed and cured.

PHI. What kinde of persones are they that
vses to be so troubled?

EPI. Two kindes in speciall: Either such as
being guilty of greeuous offences, God punishes

62 Dæmonologie. Third Booke.

Luk.13.

by that horrible kinde of scourge , or else being persons of the best nature peraduenture , that yee shall finde in all the Countrey about them, GOD permits them to be troubled in that sort, for the triall of their patience , and wakening vp of their zeale , for admonishing of the beholders not to trust ouer-much in themselues , since they are made of no better stiffe, and peraduenture blot-
ted with no smaller sinnes (as Christ said, speaking of them vpon whom the Tower of *Sylo* fell:) And for giuing likewise to the spectatours , matter to praise GOD , that they meriting no better, are yet spared from being corrected in that fearefull forme.

P H I. These are good reasons for the part of GOD , which apparantly moues him so to permit the Diuell to trouble such persons. But since the Diuell hath ever a contrary respect in all the actions that GOD employes him in : which is I pray you the end and marke he shoots at in this turne?

E P I. It is to obtaine one of two things there-
by, if hee may : The one is the tinsell of their life, by inducing them to such perillous places at such time as he either followes or possesses them, which may procure the same : And such like , so farre as GOD will permit him , by tormenting them to weaken their bodie , and cast them in incurable diseases. The other thing that hee prea-
ses to obtaine by troubling of them , is the tin-
sell of their soule , by intising them to mistrust
and

and blasphemè God : Either for the intollerable-
nesse of their torments, as he assayed to haue done
with *Job*; or else for his promising vnto them to *Job.1.*
leauie the troubling of them, in case they would so
doe, as is knowen by experience at this same time
by the confession of a yoong one that was so trou-
bled.

P H I. Since ye haue spoken now of both these
kindes of spirits comprehending them in one : I
must now goe backe againe in speering some que-
stions of euery one of these kindes in speciall. And
first for these that followes certaine persons, yee
know that there are two sorts of them : One sort
that troubles and torments the persons that they
haunt with : Another sort that are seruiceable vnto
them in all kinde of their necessaries, and o-
mits neuer to forewarne them of any suddaine
perill that they are to be in. And so in this case, I
would vnderstand whether both these sorts bee but
wicked and damned spirits : Or if the last sort be
rather Angelles, (as should appeare by their acti-
ons) sent by God to assist such as hee specially fa-
vours. For it is written in the Scriptures, that *God Gen.32.*
sends Legions of Angels to guard and watch ouer his 1.King.6.
elect. *Psal.34.*

E P I. I know well enough where fra that errour
which ye alledge hath proceeded : For it was the
ignorant Gentiles that were the fountaine thereof.
Who for that they knew not God, they forged in
their owne imaginations, every man to be still ac-
companied with two spirits, whereof they called
the

64 Demonologie. Third Booke.

the one *genius bonus*, the other *genius malus*: the Greeks called them *εὐδαίμονα* & *κακοδαίμονα*: whereof the former they said, perswaded him to all the good he did: the other entised him to all the euill. But praised be God, we that are Christians, & walks not amongst the *Cymmerian* conjectures of man, knowes well inough, that it is the good spirite of God onely, who is the fountain of all goodnes, that perswades vs to the thinking or doing of any good: and that it is our corrupted flesh and Sathan, that intiseth vs to the contrary. And yet the Diuell for confirming in the heades of ignorant Christians, that errour first maintained among the Gentiles, he whiles among the first kind of spirits that I speake of, appeared in time of Papistry and blindenesse, and haunted diuers houses, without doing any euill, but doing as it were necessary turnes vp and downe the house: and this spirit they called *Brownie* in our language, who appeared like a rough-man: yea, some were so blinded, as to beleue that their house was all their sonesier, as they called it, that such spirites resorted there.

P H I. But since the Diuels intention in all his actions, is euer to doe euill, what euill was there in that forme of doing, since their actions outwardly were good?

E P I. Was it not euill inough to deceiue simple ignorants, in making them to take him for an Angel of light, and so to account of Gods enemy, as of their particular friend: where by the contrary, all we that are Christians, ought assuredly to know that

that since the comming of Christ in the flesh, and establishing of his Church by the Apostles, all miracles, visions, prophecies, and appearances of Angels or good spirits are ceased. Which serued onely for the first sowing of faith, and planting of the Church. Where now the Church being establiſhed, and the white Horse whereof I speake before, having made his conquest, the Law and Prophets are thought ſufficient to ſerue vs, or make vs inex-cusable, as Christ ſaith in his parable of Lazarus and the rich man.

CHAP. III. ARGV.

The description of a particular ſort of that kinde of following ſpirits, called Incubi and Succebi: And what is the reaſon wherfore these kindes of ſpirits haunts moſt the Northerne and barbarous parts of the world.

PHILOMATHES.

The next question that I would ſpeere, is like-
wife concerning this firſt of theſe two kindes
of ſpirits that ye haue conioyned: and it is this; ye
know how it is commonly written and reported,
that amoungſt the reſt of the ſorts of ſpirits that fol-
lowe certaine persons, there is one more mon-
ſtrous nor all the reſt: in reſpect as it is alledged, they
conuerſe naturally with them whom they trouble
and haunts with: and therefore I would know in
two things your opinion heerein: First, if ſuch a
thing can be: and next, if it be; whether there be a
diſference of ſexes amoungſt theſe ſpirits or not?

EPI. That abhominable kinde of the Deuils

K

abuſing

66 Dæmonologie. Third Booke.

abusing of men or women, was called of old, *Incubi* and *Succubi*, according to the difference of the sexes that they conuersed with. By two meanes this great kinde of abuse might possibly be performed: The one, when the Diuell onely as a spirite, and stealing out the sperme of a dead body, abuses them that way, they not graithly seeing anie shape or feeling any thing, but that which he so conueies in that part: As we reade of a Monasterie of Nunneres which were burnt for their being that way abused. The other meane is, when hee borrowes a dead bodie, and so visiblie, and as it seemes vnto them, naturally as a man conuerses with them. But it is to bee noted, that in whatsoeuer waie he vseth it, that sperme seemes intollerably colde to the person abused. For if he steale out the nature of a quicke person, it cannot be so quickly carried, but it will both tine the strength and heate by the way, which it could neuer haue had for lacke of agitation, which in the time of procreation is the procurer and wakener vp of these two naturall qualities. And if he occupying the dead bodie as his lodging, expell the same out thereof in the due time, it must likewise be colde by the participation with the qualities of the dead body whereout of it comes. And whereas yee enquire if these spirates be diuided in sexes or not, I thinke the rules of Philosophie may easilly resolute a man of the contrarie: For it is a sure principle of that Art, that nothing can be diuided in sexes, except such liuing bodies as must haue a naturall seede to gener

nere by. But we know spirits hath no seed proper to themselues, nor yet can they gender one with another.

P H I. How is it then that they say sundry monsters haue bene gotten by that way?

E P I. These tales are nothing but *Aniles fabulae*. For that they haue no nature of their owne, I haue shewed you alreadie. And that the cold nature of a dead bodie, can worke nothing in generation, it is more nor plaine, as being already dead of it selfe as well as the rest of the body is, wanting the naturall heat, and such other naturall operation, as is necessarie for working that effect: and in case such a thing were possible (which were allutterly against all the rules of nature) it would breed no monster, but onely such a naturall off-spring, as would haue commed betwixt that man or woman and that other abused person, in case they both being aliue had had a doe with other. For the Diuels part therein, is but the naked carrying or expelling of that substance: And so it could not participate with no qualitie of the same. Indeed, it is possible to the craft of the Diuell to make a womans bellie to swell after he hath that way abused her, which he may do either by stirring vp her owne humor, or by hearbs, as we see beggers dayly doe. And when the time of her deliuerie should come to make her thoil great dolours, like vnto that naturall course, and then subtillie to slippe in the Mid-wiues handes, stockes, stones, or some monstrous barne brought from some other place, but this is more reported

68 Dæmonologie. Third Booke.

and ghessed at by others, nor beleueed by me.

P H I. But what is the cause that this kinde of abuse is thought to be most common in such wilde parts of the world, as *Lap-land*, and *Fin-land*, or in our North Iles of *Orknay* and *Schet-land*?

E P I. Because where the Diuell findes greatest ignorance and barbaritie, there assailes he grosliest, as I gaue you the reason wherefore there was moe Witches of women-kinde nor men.

P H I. Can any be so vnhappy as to give their willing consent to the Diuels vilde abusing them in this forme?

E P I. Yea, some of the Witches haue confessed, that he hath perswaded them to give their willing consent thereunto, that he may thereby haue them feltred the sikarer in his snares. But as the other cō. pelled sort is to be pitied and prayed for, so is this most highly to be punished and detested.

P H I. Is not the thing which wee call the *Mare*, which takes folkes sleeping in their beds, a kinde of these spirits, whereof ye are speaking?

E P I. No, that is but a naturall sicknesse, which the Mediciners haue giuen that name of *Incubus vnto ab incubando*, because it being a thicke fleume, falling into our breast vpon the heart, while we are sleeping, intercludes so our vitall spirits, and takes all power from vs, as makes vs think that there were some vnnaturall burden or spirit, lying vpon vs, and holding vs downe.

CHAP.

The description of the Dæmoniacks and possessed. By what reason the Papists may haue power to cure them.

PHILOMATHES.

WEll, I haue told you now all my doubts, and ye haue satisfied me therein, concerning the first of these two kindes of spirits that ye haue conioyned. Now I am to inquire onely two things at you concerning the last kinde, I meane the Dæmoniacks. The first is, whereby shall these possessed folks be discerned fra them that are troubled with a naturall Phrensic or Manie? The next is, how can it be that they can be remedied by the Papists Church, whom we counting as hereticks, it should appeare that one Diuell should not cast out another, for then would *his kingdome be diuided in it selfe*, as Christ said?

EP. I. As to your first question, there are diuers symptomes, whereby that heauie trouble may be discerned from a naturall sicknesse, and specially three, omitting the diuers vaine signes that the Papists attributes vnto it: Such as the raging at holy water, their fleeing a backe from the Crosse, their not abiding the hearing of God named, and innumerable such like vaine things that were alike fashious and feckles to recite. But to come to these three symptomes then, whereof I speake, I account the one of them to be the incredible strength of the possessed creature, which will farre exceed the strength of sixe of the wightest and wodest of any other men that are not so troubled. The next is the

70 Demonologie. Third booke.

boldning vp so far of the patients breast and bellie, with such an vnnaturall stirring and vehement agitation within them : And such an ironie hardnesse of his sinnewes so stiffely bended out , that it were not possible to pricke out as it were the skinne of any other person so far : so mightily works the Diuel in all the members and senses of his bodie , he being locallie within the same , suppose of his soule and affections thereof , he haue no more power than of any other mans. The last is, the speaking of fundrie languages , which the patient is knownen by them that were acquaint with him neuer to haue learned , and that with an vncouth and hollow voice; and all the time of his speaking, a greater motion being in his breast than in his mouth. But fra this last symptome is excepted such , as are altogether in the time of their possessing bereft of all their senses being possessed with a dumbe and blinde spirit , whereof Christ relieved one , in the twelfth of *Mathew*. And as to your next demand, it is first to be doubted if the *Papists* or any not professing the onely true Religion, can relieue any of that trouble. And next , in case they can , vpon what respects it is possible vnto them. As to the former, vpon two reasons it is grounded: first that it is knownen so many of them to be counterfeit , which wile the Clergie inuents for confirming of their rotten Religion. The next is, that by experiance we finde that few , who are possessed indeed , are fully cured by them: but rather the Diuell is content to release the bodily hurting of them , for a short

short space, thereby to obteine the perpetuall hurt of the soules of so many that by these false miracles may be induced or confirmed in the profession of that erroneous Religion: euен as I told you before that he doth in the false cures; or casting off of diseases by Witches. As to the other part of the argument in case they can, which rather (with reuerence of the learned thinking otherwaies) I am induced to beleue, by reason of the faithfull report that men sound of religion, haue made according to their sight thereof, I think if so be, I say these may be the respects, whereupon the *Papistes* may haue that power: Christ gaue a commission and power to his Apostles to cast out Diuels, which they according thereunto put in execution: The rules he bad them obserue in that action, was fasting and praier: & the action it selfe to be done in his name. This power of theirs proceeded not then of anie vertue in them, but onely in him who directed them. As was clearly proued by *Iudas* his hauing as great power in that commission, as any of the rest. It is easie then to be vnderstand that the casting out of Diuelles, is by the vertue of fasting and praier, and in-calling of the name of God, suppose many imperfections be in the person that is the instrument, as Christ himselfe teacheth vs of the power that false Prophets shall haue to cast out Diuels. It is no wonder then, these respects of this action being considered, that it may be possible to the *Papistes*, though erring in sundry pointes of Religion, to accomplish this, if they vse the right forme

72 Dæmonologie. Third Booke.

forme prescribed by Christ herein. For what the worse is that action that they erre in other things, more than their Baptisme is the worse that they erre in the other Sacrament, and haue eiked many vaine freittes to the Baptisme it selfe.

P H I. Surely it is no little wonder that G O D should permit the bodies of any of the faithfull to be so dishonoured, as to be a dwelling place to that vncleane spirit.

E P I. There is it which I told right now, would prooue and strengthen my argument of the diuels entring in the dead bodies of the faithfull. For if he is permitted to enter in their liuing bodies, euen when they are ioyned with the soule: how much more will God permit him to enter in their dead carions, which is no more man, but the filthie and corruptible caise of man. For as Christ saith, *It is not any thing that enters within man that defiles him, but only that which proceeds and commeth out of him.*

Mark. 7.

CHAP. V. ARGV.

The description of the fourth kinde of spirits called the Phairie: What is possible therein, and what is but illusions. How far this Dialogue intreats of all these things, and to what end.

PHILOMATHES.

Now I pray you come on to that fourth kinde of spirits.

E P I. That fourth kinde of spirits, which by the Gentiles was called *Diana*, and her wandering court, and amongst vs was called the *Phairie* (as I told

told you) or our good neighbours, was one of the sorts of illusions that was rife in the time of Papistry: for although it was holden odious to Prophesie by the diuell, yet whom these kinde of Spirits carried away, and informed, they were thought to be sonsiest and of best life. To speake of the many vaine trattles founded vpon that illusion: How there was a King and Queene of *Phairie*, of such a iolly court & train as they had, how they had a teynd, & duty, as it were, of all goods: how they naturally rode and went, eate and dranke, and did all other actions like naturall men and women: I think it liker *Virgils Campi Elysij*, nor any thing that ought to be beleueed by Christians, except in generall, that as I spake sundry times before, the diuell illuded the senses of sundry simple creatures, in making them beleue that they saw and heard such things as were nothing so indeed.

To P.M. But how can it be then, that sundry Witches haue gone to death with that confession, that they have bene transported with the *Phairie* to such a hill, which opening, they went in, and there saw a faire Queene, who being now lighter, gaue them a stone that had sundry vertues, which at sundry times hath beene produced in judgement.

To E.P.I. I say that, euен as I said before of that imaginary rauishing of the spirite foorth of the body. For may not the diuell obiect to their fantasie, their senses being dulled, and as it were asleepe, such hilles & houses within them, such glistering courts and traines, and whatsoeuer such like wherewith he pleasch to delude them. And in the meane

time their bodies being senselesse, to conuay in their hand any stone or such like thing, which he makes them to imagine to haue received in such a place.

P.H. But what say ye to their fore-telling the death of sundry persons, whom they allege to haue seene in these places? That is, a sooth-dreame (as they say) since they see it walking.

E.P. I thinke that either they haue not beeene sharply enough examined, that gaue so blunt a reason for their Prophesie; or otherwaises, I thinke it likewise as possible that the Deuill may prophesie to them when he deceives their iimaginationes in that sort, as well as when he plainly speakes vnto them at other times: for their prophesying is but by a kinde of vision, as it were, wherein he commonly counterfeites God among the Ethnicks, as I told you before.

P.H. I would know now whether these kinds of spittes may onely appeare to Witches, or if they may also appeare to any other.

E.P. They may do to both: to the innocent sort, either to affraie them, or to seeme to be a better sort of folkes nor vnicleane spittes are; and to the Witches, to be a cullour of safety for them, that ignorant Magistrates may not punish them for it, as I told euern now. But as the one sort, for being perforce troubled with them ought to be pitied: so ought the other sort (who may be discerned by their taking vpon them to Prophesie by them,) that sort I say, ought as seuerely to be punished as any other Witches, and rather the more, that

they

they goe dissemblingly to worke.

P.H. And what makes the sp̄ites haue so different names from others?

E.P. Even the knauery of that same devill; who as hee illudes the Necromancers with innumerable feined names for him and his angels, as in special, making *Sathan*, *Beelzebub*, and *Lucifer*, to be three sundry sp̄its, where we finde the two former but diuers names giuen to the prince of all the rebelling angels by the Scripture. As by Christ, the Prince of all the Diuelles is called *Beelzebub* in that place, which I allegaged against the power of anie hereticques to cast out devils. By *John* in the Reuellation, the old tempter is called *Sathan the Prince of all the euill angels*. And the last, to wit, *Lucifer*, is but by allegorie taken from *the day Starre* (so named in diuers places of the Scriptures) because of his excellencie (I meane the Prince of them) in his exaltation before his fall. Even so I say he deceives the Witches, by attributing to himselfe diuers names: as if euery diuers shape that he transformes himselfe in, were a diuers kind of spirit.

P.H. But I haue heard many moe strange tales of this *Phairie*, nor ye haue yet told me.

E.P. As wel I do in that, as I did in all the rest of my discourse. For because the ground of this conference of ours, proceeded of your speeching at me at our meeting, if there was such a thing as Witches or sp̄ites: And if they had any power: I therefore haue framed my whole discours, only to proue that such things are and may be, by such number of examples as I shew to be possible by reason: & keepes

me from dipping any further in playing the part of a Dictionary, to tell what euer I haue read or heard in that purpose, which both woulde excede faith, and rather woulde seeme to teach such vnlawfull aites, nor to disallow and condemne them, as it is the dutie of all Christians to doe.

CHAP. VI. ARGV.

Of the triall and punishment of Witches. What sort of accusation ought to be admitted against them. What is the cause of the increasing so farre of their number in this age.

PHILOMATHES.

THEN to make an ende of our conference, since I see it drawes late, what forme of punishment thinke yee merites these *Magicians* and *Witches*? For I see that yee account them to be all alike guiltie.

EPI. They ought to be put to death according to the Law of God, the ciuill and imperiall Law, and municipall Law of all Christian nations.

PHI. But what kinde of death I pray you?

EPI. It is commonly vsed by fire, but that is an indifferent thing to be vsed in every countrey, according to the Law or custome thereof.

PHI. But ought no sexe, age nor ranke to bee exempted?

EPI. None at al (being so vsed by the lawfull magistrate) for it is the highest point of Idolatry, wherin no exception is admitted by the law of God.

PHI. Then bairnes may not be spared?

EPI. Yea, not a haire the lesse of my conclusion.

For

For they are not that capable of reason as to practise such thinges. And for any being in companie and not reueiling thereof, their lesse and ignorant age will no doubt excuse them.

P H I. I see yee condemne them all that are of the counsell of such craftes.

E P I. No doubt, for as I said, speaking of *Magie*, the consulters, trusters in, ouer-seers, interteiners or stirrers vp of these craftes-folke, are equally guiltie with themselves that are the practisers.

P H I. Whether may the Prince then, or supreme Magistrate, spare or ouer-see any that are guilty of that craft, vpō some great respects knownen to him?

E P I. The Prince or Magistrate for further trials cause, may continue the punishing of them such a certaine space as he thinkes convenient: But in the ende to spare the life, and not to strike when God bids strike, and so severely punish in so odious a fault and treason against God, it is not onely vn-lawfull, but doubtlesse no lesse sinne in that Magistrate, nor it was in *Samuel* sparing of *Agag*. And so comparable to the sinne of Witch-craft it selfe, as *Samuel* alleged at that time.

P H I. Surely then, I thinke since this crime ought to be so severely punished, Judges ought to beware to condemne any, but such as they are sure are guiltie, neither should the clattering report of a carling serue in so weightie a case.

E P I. Judges ought indeede to beware whom they condemne: for it is as great a crime (as *Salomon* saith) *To condemne the innocent, as to let the guilty escape free*; neither ought the report of anie

1. Sam. 15.

78 Dæmonologie. Third Booke.

one infamous person, be admitted for a sufficient proofe, which can stand of no lawe.

P.H. And what may a number then of guilty persons confessions, worke against one that is accused?

E.P. The Assise must serue for interprétour of our law in that respect. But in my opinion, since in a matter of treason against the Prince, barnes or wives, or never so disfamed persons, may of our law serue for sufficient witnesses and proofes: I thinke surely that by a farre greater reason, such witnesses may be sufficient in matters of high treason against God: For who but witches can be prooues, and so witnesses of the doings of Witches.

P.H. Indeed, I trow they will be loath to put any honest man vpon their counsell. But what if they accuse folke to haue bene present at their Imaginar conuentions in the spirite, when their bodies lies fencelesse as yee haue said.

E.P. I thinke they are not a haire the lesse guilty: For the Diuell durst never haue borrowed their shadow or similitude so that turne, if their consent had not bene at it: And the consent in these turnes is death of the lawe.

P.H. Then Samuel was a Witch: For the Diuell resembled his shape, and plaied his person in giving responce to Saul.

E.P. Samuel was dead as well before that; and so none could slander him with medling in that vnlawfull Art: For the cause why, as I take it, that God will not permit Sathan to vse the shapes of similitudes of any innocent persons at such vnlawfull times, is that God will not permit that any innocent

cent persons shall be slandered with that viles defec-
tion: for then the diuell would finde waies answ, to
calumniate the best. And this we haue in proofe by
them that are carried with the Pharie, who never
see the shaddowes of any in that Courte; but of
them that therafter are tried to haue bee[n] bre-
thren and sisters of that craft. And this was likewise
prooued by the confessio[n] of a yong Lasse, troubled
with sp[irit]es, laide on her by Witch-craft. That al-
though she saw the shapes of diuers men and wo-
men troubling her, and naming the persons whome
these shaddowes represents: yet never one of them
are found to be innocent, but all cleerly tried to be
most guilty, & the most part of them confessing the
same. And besides that, I think it hath bene scldome
heard tell of, that any whom persons guilty of that
crime accused, as hauing knownen them to be
their marrowes by eio-sight, and not by heare-say,
but such as were so accused of Witch-craft & could
not be clearely tryed vpon them, were at the least
publickly knowne to be of a very euill life & reputa-
tion: so iealous is God I say, of the fame of them
that are innocent in such causes. And besides that
there are two other good helpe[s] that may bee vsed
for their triall: the one is the finding of their marke,
and the trying the insensiblenes therof. The other
is their fleeting on the water. For as in a secret mur-
ther, if the dead carkeiss be at any time therafter
handled by the murtherer, it will gush out of blood,
as if the blood were crying to the heauen for reuege
of the murtherer, God hauing appointed that se-
cret supernaturall signe, for tryall of that secret

64. Demonologie. Third Booke.

supernaturall crime: so it appeares that God hath appointed (for a supernaturall signe of the monstrous impicity of Witches) that the water shall refuse to receiue them in her bosome, that haue shaken off them the sacred Water of Baptisme, and wilfully refused the benefite thereof: No, not so much as theiries are able to shead teares (threaten and torture them as yee please) while first they repent (God not permitting them to dissemble their obstinacie in so horrible a crime) albeit the women kind of especially, be able other waies to shead teares at euery light occasion when they will, yea although it were dissemblingly like the *Crocodiles*.

P.H. Well, we haue made this conference to last as long as leisure would permit: And to conclude then, since I am to take my leaue of you, I pray God to putge this country of these diuellish practises: for they were never so rife in these parts as they are now.

E.P.I. I pray God that so be too. But the causes are over-manifest, that makes them to be so rife. For the great wickednes of the people on the one part, procures this horrible defection, whereby God iustly punisheth sinne, by a greater iniquity: And on the other part, the consummation of the world, and our deliuerance drawing neare, makes Sathan to rage the more in his instruments, knowing his kingdom to be so neare an end. And so far well for this time.



